

**BIOGRAPHY**  
**OF**  
**RÁDHÁJI MAHÁRÁJ**

**B. D. MAHESHWARI**

**Soami Bagh, Agra-282005, India**

In  
Commemoration  
of  
The first Centenary  
of  
the departure  
of  
**RADHAJI MAHARAJ**

to  
Her Original Abode  
on  
Kartik Sudi 4 Vikram Samvat 2051  
Sunday, the 6th November, 1994  
Radhasaomi Samvat, 117

परम माता  
**राधाजी महाराज**

के  
निज धाम सिधारने  
की  
प्रथम शताब्दी  
की  
स्मृति में  
कार्तिक सुदी ४ विक्रम संवत् २०५१  
तदनुसार रविवार ६ नवम्बर १९९४  
राधास्वामी संवत् ११७



Supreme Father Soamiji Maharaj,  
the August Founder of the Radhasoami Faith

परम पिता स्वामीजी महाराज,  
राधास्वामी मत के परम पूज्य संस्थापक



Supreme Mother Radhaji Maharaj

परम माता राधाजी महाराज

## PREFACE

1. Finding that Kali Yug is at the zenith and that human beings are in great trouble and misery such as poverty, disease and pestilence, quarrels and strifes, caused by mutual enmity and jealousy etc., and they have been led astray very far from the right path, Sat Purush Radhasoami was moved to pity and He mercifully came down as Sant Sat Guru in this world. He gave out the secrets of the true faith and path openly and in clear words.

2. When Param Sant Sat Guru Soamiji Maharaj made His gracious advent in this world, with the noble mission of effecting redemption of the humanity, He brought with Him five Nij Anshas, namely (1) Radhaji Maharaj, (2) Huzur Maharaj, (3) Maharaj Saheb, (4) Buaji Maharaj and (5) Babuji Maharaj, besides many Adhikari Surats. Had he not done so, the ways of Parmarth and Bhakti would not have been introduced in this world, for there was no one to

accept His teachings, rather, worldly people would have ill-treated Him in the same way as they did in the case of the past Sants, Sadhs and Mahatmas. The Surats which accompanied Him listened to and accepted His teachings and carried out Parmarthi activities in right earnest. In this manner, through them the ways of Parmarth and Bhakti were established in this world.

3. Of these Nij Anshas, Huzur Maharaj, Maharaj Saheb, Buaji Maharaj and Babuji Maharaj functioned as Sant Sat Gurus, but Radhaji Maharaj did not function as a Sant Sat Guru. What was then Her role ? An attempt has been made to discuss this significant question in this book.

4. This first phase of the Nij Anshas ended with the departure of Babuji Maharaj. The biographies of all of Them except Radhaji Maharaj have already been published. The present book "Biography of Radhaji Maharaj" completes the series.

5. No special efforts were required to compile this book as most of the matter concerning Radhaji Maharaj's life is already available, being spread over in many books of the Faith such as *Biography of Soamiji Maharaj* written by His younger brother, Chachaji Saheb, and translated into English by S. D. Maheshwari, *Discourses of Babuji Maharaj*, *Discourses of Maharaj Saheb*, two volumes of *Atit ki Smritiyan*, six volumes of *Prateet ki Smritiyan*, *Biographies of Huzur Maharaj*, *Babuji Maharaj* and *Buaji Saheba* compiled by S. D. Maheshwari and *Biography of Maharaj Saheb* and *Biography of Radhaji Maharaj* (in Hindi) by His sons.

6. This Biography of Radhaji Maharaj is not a literal translation of the Hindi biography brought out in August 1993. Many Satsangis suggested that it should be arranged chapter-wise. Some additional and explanatory matter has also been incorporated.

7. Biographies of Sants, Sadhs and Mahatmas cannot be written in the ordinary style of writing the biographies of eminent persons

because all activities of Sants, Sadhs and Mahatmas are concerned with, and take place at higher spiritual planes and are fraught with deep spiritual significance, which is sometimes realized years later. In this book an attempt has been made to illustrate this point.

8. It is hoped that the present book will equally benefit the western Satsangis as well as the English knowing Indian Satsangis .

Soami Bagh  
Agra-282005

**(Bimal Das Maheshwari)**

Radhasoami Samvat 117  
Janamáshtamí,  
Soamiji Maharaj's Bhandarā  
29.8.1994



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## **Chapter 1**

### **Rádhájí Maháráj, the Nij Ansh**

1. Param Purush Puran Dhani Soamiji Maharaj, the incarnation of the Supreme Being Radhasoami Dayal, had started engaging Himself in Parmarthi activities since the age of six. He was married at an early age to Narain Dei, who later came to be known as Radhaji Maharaj. At the time of marriage Soamiji Maharaj said of Her that by virtue of Her high spiritual status and affinity to Him, She was destined to be with Him; so let the marriage be performed. Later on, He said that She was a Nij Ansh and came with Him from the August Abode; She was Nij Adi Radha Dhar. So She should be addressed as Radhaji.

2. Radhaji Maharaj's spiritual personality was inseparable from Soamiji Maharaj :

RADHA is the name of the Dhun (reverberation) and SOAMI is the Shabd (sound). Know that Dhun and Shabd are one and the same, like water and its wave. Make no distinction between the two. RAHDA is the lover and SOAMI, the beloved. RADHASOAMI sings of the union of Surat and Shabd. RADHA is the Name of the Adi (primal) Surat and SOAMI is the Adi Shabd. RADHA and SOAMI form an inseparable pair like Surat and Shabd. Know that both Radha and Soami are one word RADHASOAMI. As Surat dallies with Shabd, so does RADHA abide in close union with SOAMI.

3. *In Sar Bachan Radhasoami Poetry, Part I* Discourse 6, Hymn I, Soamiji Maharaj has described Radhaji Maharaj's high spiritual status and the benign mercy She was filled with :

○Radha ! Your status is most sublime.

O Soami ! Your Dham (Abode) is Apar (infinite). Radhasoami has taken me in His lap.

(1)

I catch hold of the feet of Radha. I take the Saran of Soami. I have become the darling of Radhasoami. (2)

Radha takes pity on me internally. Soami redeems me openly. Radhasoami has brought about my reformation. (3)

I utter Radha every moment. I fix my gaze at Soami. Radhasoami has graciously made me His own. (4)

How should I proclaim the attributes of Radha ? The glory and eminence of Soami are indescribably infinite. Radhasoami has now graciously embellished me. (5)

**The effect of Darshan of Radha is profoundly deep.** I am enamoured of Soami on hearing His discourses. Radhasoami has now redeemed me. (6)

By the **support of Radha**, my mind is subdued. By the strength of Soami, I ascend to higher regions. Radhasoami has showered immense kindness on me. (7)

**I perform Arti of Radha with all decorum.** I perform Arti of Soami in a dignified manner. I have resolved to perform Arti of Radhasoami. (8)

**I adore the feet of Radha.** I wash the feet of Soami. The feet of Radhasoami are now my prop and support. (9)

**Radha casts Her glance of compassion on me.** Soami showers unique grace upon me. Radhasoami has done me favour. (10)

I put garland round Radha's neck. I apply Shital Tilak to Soami's forehead. I have to-day performed Radhasoami's Poojá (worship). (11)

( Tilak means a mark or marks made with eye-earth, sandal wood or unguents, upon the forehead and between the eyebrows. Shital means cool. Sandal wood paste, when applied to skin, has a soothing effect. Hence, Tilak with Sandal wood paste is called Shital Tilak.)

I bring victuals before Radha and place the Thal (platter) before Soami. Radhasoami has graciously accepted my offering of Bhog (food). (12)

Radha puts on अमर चीर Amar Chir, Soami puts on अजर वस्त्र Ajar Vastra. The glory of Radhasoami is indescribable and incomprehensible. (13)

(Dress for women is called चीर "Chir" while that of gents is called वस्त्र "Vastra". Amar = undying. Ajar = undecaying.)

Arti of Radha is in full swing. Soami is now very much pleased. I fall prostrate at the feet of Radhasoami. (14)

Radha grants me Prashad of Daya. Soami does me special favour. I have sacrificed myself at Radhasoami. (15)

I first perform the Arti of Radha, and then of Soami. I have completed Arti of Radhasoami. (16)

Radha graciously allows me admittance into her Dham (abode). Soami takes me

under the protection of His feet.

Radhasoami has redeemed me and  
accomplished my task fully.” (17)

4. Radhaji Maharaj’s name was Narain Dei. To think or suggest that ‘Radha’ was her family name and that the Radhasoami Faith has been promulgated after the names of the husband and wife, is totally wrong.

5. Radhasoami Nam was revealed by the Supreme Being Himself. When the humble servants of Huzur Radhasoami Saheb (Soamiji Maharaj), by their Abhyas (devotional practices) and Satsang, came to realize His high position and immense powers, and when, in His grace, He enabled them to recognize Him, they started addressing Him by the appellation of “Radhasoami”, the Name of the Original Abode from where He had been pleased to come down into this world; for showering His immense grace on Jivas in this Kali Yuga.

6. The entire creation has been caused by Shabd and Surat. The Adi (Prime) Shabd is "Soami" and the Adi Surat is "Radha". Soamiji Maharaj was the embodiment of Adi Shabd "Soami". So was Radhaji (His consort) that of Adi Surat "Radha".

7. Babuji Maharaj has written that "when the Supreme Name Radhasoami was disclosed in course of time by Soamiji Maharaj, those amongst His disciples in whom the awakening of spirit had sufficiently asserted itself, at once **recognised the sublimity of the name and gave the appellation of 'Soamiji' to Soamiji Maharaj and 'Radhaji' to Radhaji Maharaj.**"

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## **Chapter 2**

### **Radhaji Maharaj as Soamiji Maharaj's Consort**

8. Radhaji Maharaj's date of birth is mentioned neither in the *Biography of Soamiji Maharaj* written by Chachaji Saheb, nor has Babuji Maharaj said anything about it. It is also not to be found anywhere else.

9. An eminent author/compiler of Chadu Panchang (almanac), has, on the basis of Soamiji Maharaj's horoscope, calculated Radhaji Maharaj's date of birth as Ashwin Sudi 5, Samvat 1884 Vikram, corresponding to Tuesday, the 26th September 1827, but nothing can be said about its accuracy.

10. The name of Radhaji Maharaj's father was Lala Izzat Rai, and that of her grandfather, Lala Arjun Mal, who belonged to Faridábád, near Delhi. Lala Arjun Mal had three sons, viz., Bahadur Singh, Umrao Singh and Izzat Rai. The first two had no issues. Lala Izzat Rai was blessed with two sons and a daughter, namely, Jaishee Ram, Ishri Singh and Narain Dei (Radhaji Maharaj). Ishri Singh had only one son, Balwant Singh, who, too, had a son who died in infancy and as such his lineage came to an end.

11. Lala Jaishee Ram had two sons — Man Singh and Tansukh Rai. Man Singh had no child. The name of Lala Tansukh Rai's wife was Kashmiroji<sup>1</sup>. She had two sons, Dilip Singh and Hari Shankar.

12. Balwant Singh, the son of Radhaji Maharaj's younger brother Ishri Singh was a Government Pleader at Jodhpur. He had

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1 Please read her life sketch in chapter 10 of *Bhaktmal of the Radhasoami Faith*, by S. D. Maheshwari.

great love and regard for the holy Feet of Soamiji Maharaj. Soamiji Maharaj also showered immense grace on him. Soamiji Maharaj taught him one or two difficult books of Persian language, as a result of which the latter earned great fame as a man of learning.

13. The address of Radhaji Maharaj's residential house is : Lala Man Singh ki Haveli, Khattri Bara, Old Faridabad. Lala Man Singh was the nephew of Radhaji Maharaj. At one time half of Faridabad and the entire colony of Khattris belonged to Radhaji Maharaj's family. Now, only the widow of Lala Multan Singh is a Satsangin in this family. None of the six brothers and three cousins of Multan Singhji is a Satsangi.

14. The exact place where Radhaji Maharaj was born, is closeby outside the Haveli, the main residential house. It was let out to somebody, but he usurped it. He was sued but when he lost the case, he

beseached the owner with folded hands to let him continue to stay there as he was a poor man. The owner of that portion of property gave it away to the tenant even after winning the case.

15. Those days there used to be a big Haveli (mansion) consisting of neighbouring houses and the main huge house divided into the ladies and gents' portions. At present only the ladies' portion is in possession of Lala Multan Singh's family and his brother Bans Gopal. The family of Multan Singh resides in Soami Bagh, Agra. As such only Bans Gopal and his wife live in that ancestral house at Farídábád. They have no issue and live in the double storeyed house built on the pattern of Havelis of Rajasthan. There is a big courtyard inside the house, the main gate facing the west. Just above the gate is a balcony adjoining a room, and inside the room there is a cubicle where Soamiji Maharaj used to perform Bhajan. Outside that cubicle Kashmiroji used to perform Bhajan.

16. On the second floor there is a lavatory in the north-west corner which must have been for general use. On the same floor another lavatory was built in the south-east corner for the exclusive use of Soamiji Maharaj. It still exists in the ladies' portion of the Haveli. It is quite possible that one of the rooms near this lavatory must have been reserved for Soamiji Maharaj's personal use.

17. Soamiji Maharaj used to explain Parmarthi matters of the highest order to Radhaji Maharaj, when she had come to Agra, after marriage. She heard His discourses in Satsang as well.

“Oh RADHASOAMI ! make me your own. I have taken Your Saran.” (*Sar Bachan Radhasoami Poetry, Part II, Discourse 31, hymn 2, verse 15*).

\* \* \* \*

“My Surat has to-day become Suhágin<sup>1</sup>, and it keeps awake every moment.

---

1 A married woman whose husband is alive and who is beloved of her husband.

---

I call Soami Soami, and utter Radha Radha.”  
(Discourse 34, hymn 3, verses 1-2, *ibid*)

\* \* \* \*

“Thou art the lamp and I am a moth. Over  
Thee I have burnt myself to ashes.

Thou art the Bhringī<sup>1</sup> and I am an insect  
captivated by Thee. I have met Radhasoami,  
the All-wise.

Thou art the sandal-wood tree and I am a  
snake coiled round it. In association with Thy  
feet, I have attained peace and serenity.

Thou art the ocean of which I am a wave. From  
Thee I rise and in Thee I merge.

Thou art the Sun and I am Thy ray. From  
Thee I emanate and in Thee I recede.

Thou art the pearl and I am the thread. Never  
do I foresake Thy company.

O Radhasoami ! Now shower mercy. Thou art  
all-knowing, and present in every heart.”  
(*Sar Bachan Radhasoami Poetry, Part I*,  
Discourse 6, hymn 5, verses 5-11)

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1 A species of large black bee.

18. Below are given the Shabds (hymns) composed by Huzur Maharaj, depicting Radhaji Maharaj's internal condition on seeing Soamiji Maharaj's indescribably majestic countenance :

Ever since I had a chance to look at the charming countenance of Radhasoami, I became so deeply enamoured of Him that I became oblivious of my body and mind and gave up all wranglings and bickerings of the world. (1)

The countenance of Radhasoami pervades my eyes. Toil and moil for worldly prosperity are now detestable to me. (2)

I daily enjoy the bliss of Darshan. My mind, full of ever-increasing love for Him, has now become strong. (3)

By His grace, my Surat ascends to higher regions, leaving behind this wretched cart of the body. (4)

Radhasoami has bestowed on me immense grace and mercy. My mind

remains firmly attached to His holy feet  
all the time. (5)

19. On seeing Soamiji Maharaj's  
countenance, Radhaji Maharaj became  
oblivious of Her body, mind and everything.  
Soamiji Maharaj alone was Her life and  
support :

I smile as I behold the charming  
countenance of Radhasoami. I become  
oblivious of my body and mind. (1)

Without His Darshan, I find no peace at  
all. Food and drink are distasteful to me. (2)

I keep on gazing at the form of the  
Beloved Guru and feel delighted every  
moment. (3)

My Guru, who is ever merciful to the  
humble and the lowly, showers His  
grace and mercy on me. I get detached  
from the world. (4)

I shall remain clinging to the Holy Feet  
all the time. Radhasoami is my very life  
and soul. (5)

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O friend ! I am the darling of my Beloved.  
I attend upon Him every day. I keep  
gazing at His countenance and feel  
delighted. (1)

How am I to describe the grandeur of His  
Darshan ? I sacrifice myself before His  
majestic form every moment. (2)

The moment He cast His glance of mercy  
on me, I became oblivious of my body  
and mind. (3)

How am I to sing the praises of my  
Beloved Guru ? I dedicate my body,  
mind and wealth to His holy feet. (4)

I beg of my Beloved Radhasoami only  
this boon that I may ever remain  
absorbed in the bliss of His holy feet. (5)

\* \* \* \*

Here is a highly loving devotee. She has  
earned the pleasure of Guru. (1)

She lovingly serves Guru day and night.  
She has dedicated her body and mind to  
Him. (2)

Without Darshan of Guru, she finds no peace and comfort; she remains restless at heart all the time. (3)

When she gets Darshan of Guru, she feels extremely delighted. Every pore of her body is thrilled with joy. (4)

She performs Guru's Arti and enhances her love. She sacrifices herself over Guru's charming countenance. (5)

By applying her Surat, she rushes along the current of Shabd. Leaving Sahas-dal-kanwal, she ascends to Trikuti. (6)

After ascending to Sunn and witnessing Bhanwargupha, she enters the imperishable region (Sat Lok). (7)

Then, after meeting Alakh Purush and Agam Purush, she merges in the Holy Feet of Radhasoami. (8)

\* \* \* \*

Suratia keeps num on tasting the unalloyed bliss of Shabd which Guru has given her. (1)

Imbued with love and with a heart full of faith, she comes to the presence of Guru. (2)

With love and reverence, she listens to the discourses delivered by Guru in Satsang. (3)

Her heart is filled with more and more enthusiasm as each day passes. She performs Guru's Sewa carefully. (4)

She makes no delay in giving up the sense of worldly shame and family prestige. (5)

She has broken off all relations with her kith and kin and has cast aside the pride and ego of the mind. (6)

She has been initiated in the unique and invaluable secrets of Surat Shabd by Guru. (7)

She fights with her mind and senses day and night and has given up all evil propensities. (8)

She daily performs Bhajan, Bhakti and Abhyas and peeps through the gateway to salvation. (9)

Developing yearning, and relying upon the grace and mercy of Sat Guru, her mind ascends to higher regions. (10)

She beholds the refulgence of Jyoti (flame) in Sahas-dal-kanwal. On going to Trikuti, she has Darshan of Guru. (11)

Proceeding to Sunn, she bathes in the Mansarovar lake. She crosses Mahá-Sunn in the company of Guru. (12)

She then sees the refulgence of Bhanwarguphá and, in Sat Lok, she hears the glorious sound of the Bin (harp). (13)

After having witnessed the forms of Alakh and Agam, she reaches the Infinite Rádhasoámi Dhám. (14)

Her Beloved Father is merciful to her. He affectionately takes her in His arms. (15)

She finds today the treasure-house of love, the source of supreme and unbounded bliss. (16)

Her perfect luck has awakened. She has met her beloved Radhasoami. (17)

20. As a result of attending Soamiji Maharaj's Satsang, Radhaji Maharaj developed a longing to learn Hindi. In a short time she was able to read and recite the holy books Herself. Since She was a Nij Ansh and had come from the August Abode, it was like recollecting something She already had known or simply refreshing Her old memory. The hymns indicative of this aspect, are quoted below :

O friend ! I churn my Pind (body).  
Radhasoami has imparted to me the  
knowledge of the indivisible and  
indestructible. (1)

I hold aloft the banner of Love. Rising to  
Gagan (sky, heaven), I penetrate through  
And. (2)

I penetrate the third eye and break open  
the gate. I ascend and conquer  
Brahmand. (3)

A most dazzling flame is glowing there.  
I strike kal's head with a club. (4)

I enter Banknal. I follow Shabd Guru. (5)

I hear the Dhun of Sunn. I make friends  
with Hansas. (6)

Surat is absorbed in internal bliss. The  
light of Shabd has illumined the inner  
parts of my being. (7)

I cross the dark regions of Mahá-sunn  
and enter Bhanwarguphá. (8)

I realize that the region of Sat Lok is the  
true abode of Surat. I get access to  
Alakh Lok and then to Agam Lok. (9)

Radha gives out these details. Soami  
puts His seal of authority on them. (10)

\* \* \* \*

Play, O flute, the beloved of Radha! I am  
yearning for thy melodious sound. (1)

Sat Guru came and gave out thy secrets.  
I am restless to hear thee. (2)

Sat Guru showered arrows of विरह Virah  
(Pangs of separation) upon me. He raised  
my mind and प्राण Prán (breath current). (3)

On meeting the Shabd, I became  
intoxicated, and acquainted myself with  
all the secrets. (4)

My Surat merged in Shabd. I forgot  
eating, drinking and even the body  
itself. (5)

Hearing Dhun, my Surat became bold.  
It finally killed Kal. (6)

Radhasoami took me to His own abode.  
How can I describe that region ? (7)

\* \* \* \*

I have resolved to perform the Arti of  
Guru. My troubles and doubts have all  
been done away with. (1)

I hold the platter of piety and patience,  
and come to know about the glory and  
eminence of Guru. (2)

I kindle the flame of the fire of yearning  
and perform the Arti with love and  
ardour. (3)

I offer Bhog (food) of my Bháo (love and  
faith). I reap the full benefit of human  
life. (4)

I stand before Sat Guru with my eyes  
fixed on Him. He casts a glance of Dayá  
(grace and mercy) upon me. (5)

I daily sing Radha Radha and pray  
Soami Soami. Both Radha and Soami  
are one, identified with and merged in  
each other. Radhasoami is my goal. (6-7)

How can I describe His majestic  
grandeur! Each hair has the brilliance  
of crores of suns and moons. (8)

My heart blooms and expands with joy  
when I behold the refulgent form of  
Radhasoami. My love for Him is like the  
eternal love of the lotus for the sun. (9)

How long can I go on singing the hymn  
of Arti? I do not feel tired of singing His  
praises. (10)

However, I now check my love and zeal,  
and complete the Arti, and cherish its  
sweet memory in my mind. (11)

May Radhasoami be pleased to give me  
Prashad to my heart's content. (12)

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I sing the Arti of Radhasoami Dayal. I elevate my Surat and create a tumult in Gagan Mandal. (1)

I see the Shyam Sundar Pad, i.e., the Shyam Pad which is very Sundar or charming, and where there is the gateway to Sunn or the Chaitanya Mandal (the region of pure spirit). Having reached Sait Padam, i.e., Sat Lok, I offer and devote my body and mind to Sat Purush. In other words, being detached from body and mind, I get access into Sat Lok. (2)

I churn the body, which is made of a drop of semen and reach Rárankár Pad (Sunn). I get detached from the region of senses and sense organs. Kal's power is thus smashed. (3)

I recognise Sunn, which is Mahá Vana (a great forest) and a lofty region or mountain. I proceed further and reach Mahá-sunn, and drink nectar there. (4)

I make Dhíraj (courage and patience) the platter of Arti, light the lamp of

Prem (love), and threading the pearls of  
the reverberations of spiritual sounds,  
I move onward and upward. (5)

Giving up hankering after pleasures of  
the world, I increase my love, and apply  
my Surat and Nirat to Shabd. (6)

Dancing in circles within and curbing  
and subduing Kal-Ang (tendencies and  
inclinations of Kal), my Surat goes on  
witnessing spectacles on the way and  
reaches Akásh (high heaven). (7)

On reaching higher up, the  
reverberations of Gagan Mandal are  
heard ; and my Surat is much pleased  
to see the spectacles of Trikuti. (8)

Pride, egotism, attachment and  
infatuation are all pulverized and  
annihilated. On hearing the melodious  
sound of flute, my mind acquires the  
right understanding. (9)

Accompanied by cowherdesses of  
Dhun and cowherds of Shabd, the Surat-  
milkmaid goes on ascending upward. (10)

All are happy, dancing and playing merrily. Churning the celestial firmament, they are bringing out yogurt of spirituality. (11)

From all directions is heard "MY BELOVED SHABD GURU, MY BELOVED SHABD GURU". The Radha-Surat (the practitioner Surat) on experiencing this wonderful spectacle, becomes happy, (12)

Then the sound "SOAMI" is heard, and new waves of enthusiasm rise in the heart. (13)

Seeing all this, I give up desires and cravings of the world, and my mind becomes easily detached. (14)

O Radhasoami Dayal ! I beseech You to continue to accord me such grace and mercy that I may keep on praying at Your Feet. (15)

Mend my mind in such a way that I may enjoy Your Darshan every moment. (16)

At present, the mind is dragging me downwards, and does not listen to me. It is tormenting me. (17)

The sapling of Bhakti (devotion) planted by You, may graciously be watered by You. I pray You to see it grow and develop. (18)

My mind is not under my control. It has spread its net far and wide. (19)

But I am convinced that You, Sat Purush Radhasoami Dayal, are all-powerful and shall cut this net asunder. (20)

This Arti is now over, and my only prayer is that I may always abide in Your august presence. (21)

\* \* \* \*

The confirmed slave of Sat Guru sings His Arti. Every moment and every instant, he keeps pulverising his mind. (1)

He applies his Surat to the Holy Feet every moment and feels satiated with the bliss of Guru's Darshan. (2)

By attending Satsang, he constantly makes his Karmas go to sleep. By performing Guru's Sewa, he awakens his good luck. (3)

He holds fast to Guru Mat (religion of Guru) and cherishes Sumat (good understanding) at heart. He rejects Man Mat (the dictates of mind) and reduces to ashes Kumat (baser understanding). (4)

He utters aloud the Name RADHA RADHA and, from the core of his heart, sings SOAMI SOAMI. (5)

He casts aside the blemishes and pain and suffering caused by Kal and, by merging in Shabd, his Surat rushes towards Nabh, i.e., Sahas-dal-kanwal. (6)

He is delighted at heart on witnessing the dazzling flame and, on penetrating through the Banknāl (crooked tunnel), listens to the Shabd of Guru in Trikuti. (7)

Going to Sunn, he bathes in Mán-sarovar and listens to the loud notes of the violin and the fiddle. (8)

He then rushes above Maha-sunn and listens to Rāgas (musical modes) to the accompaniment of the playing of the flute. (9)

Going to Sat Lok, he hears the sound of the Bin (harp) and gets Darshan of Sat Purush. (10)

He then elevates his Surat beyond Alakh Lok and Agam Lok, and adores the Holy Feet of Radhasoami. (11)

Radhasoami Dayal becomes pleased. He endears and enriches the loving devotee. (12)

21. The following Shabd composed by Huzur Maharaj, gives an account, in a very simple language, of the discourses which Soamiji Maharaj had delivered to Radhaji Maharaj and which serve as a beacon light to the Satsangis in general.

O Rádhá Pyári (darling Surat-paragon)!  
Enshrine the Holy Feet in your heart.  
Turning your gaze inside, have  
glimpses of the illumination therein. (1)

Engender faith in the Supreme Being  
Radhasoami. Know it for certain that He  
pervades the innermost recesses of all. (2)

He alone is omnipotent and all-merciful.  
He will ferry across all Jivas one day. (3)

Contemplate His holy feet by means of  
your Surat. Adopt His shelter and  
protection with a firm determination. (4)

Attend Satsang with steadfast attention  
and implant Guru's discourses in your  
heart. (5)

Perform the Sumiran (repetition) of  
RADHASOAMI Nam all the time and  
listen to the reverberations of Shabd  
attentively. (6)

Cherish love and affection for brother-  
Satsangis. Sing the glory of Guru. (7)

Perform Guru's Sewa lovingly. Sing His  
Arti concentrating your mind and  
attention. (8)

All Jivas have been caught in Kal's net.  
They remain all the time in a pitiable  
condition in Maya's company. (9)

They daily worship the gods of three  
attributes, and are ignorant of the  
whereabouts of Nij Ghar (the 'True  
Home). (10)

None has any inkling of Sant Mat  
(religion of Sants). They are votaries  
of Maya and Brahm. (11)

They peruse the Vedas, the Shastras,  
the Smritis and the Puráns, but they do  
not get any clue to the inner secrets and  
remain ignorant. (12)

My great good fortune has awakened.  
Radhasoami has attracted me to His  
holy feet. (13)

I perform His Arti with zeal and  
enthusiasm. I enshrine love for Guru in  
the core of my heart. (14)

I constantly sing the glory of  
Radhasoami. He, in His grace and  
mercy, has done good to my soul. (15)



22. Once when Soamiji Maharaj was at Faridabad, the son of Radhaji Maharaj's nephew (Balwant Singh's son) fell ill. He was about 2 or 3 years old. As he had been born when his parents were of advanced age, and as he was the only male child in the family, he was very dear to all. When his condition became serious, Radhaji Maharaj, at the instance of certain members of the family, pleaded to Soamiji Maharaj to save the child by His grace and mercy. Soamiji Maharaj observed that the child was destined to live for a short period only, and that it was not proper and desirable to interfere with the ordainment of the Creator. But He could, if Radhaji Maharaj so desired, add some portion of His own life to that of the child to which Radhaji Maharaj did not agree. The child died after two days.

23. This is not to suggest that Sants can grant boon of life only by subtracting from their own life-span and not otherwise. The idea behind this anecdote was to highlight

two important doctrines of Sant Mat ; firstly, that Sants generally do not interfere with the well-defined laws of eradication of Karams of Jivas, except in rare and specially deserving cases and secondly, Sants do not make their advent here for the fulfilment of wordly desires of Jivas.

24. So mad are the people of the world  
That love and devotion, they know not these.  
If cometh one, will one **beg for a son,**  
Do bless me with this, O Guru please !  
Woe-afflicted cometh another,  
Mercy on me do have O please !  
A third one cometh to beg for wealth,  
Offering a rupee to accept O please,  
Seeketh a fourth one wedding solemnized  
As if these all would the Guru please.  
None in fact is a seeker of Truth,  
All are but clinging to unrealities.  
**Sayeth Kabir, Listen O Sadhs please,**  
**What can be done to the blind as these ?**

25. Once a rich man extended very warm hospitality to Tulsi Saheb and when food

was served before Him, he begged of Him the boon that he might be blessed with a son. Tulsi Saheb instantly got up, and picking up His stick, left the place saying, in a stern voice, "Beg for a son, if you will, but beg from the Sargun Brahm (deities of lower regions) who will give. The true grace of a Sant lies in cutting asunder the bondages of His devotees. If the devotee has a son, He will rather snatch him away so that devotee may be rid of his attachment."

26. Granting a boon of life is not a great thing for Sants who are the incarnations of the Supreme Father Radhasoami Dayal. Maharaj Saheb was once pleased to observe that whoever would fetch Him a glass of water would be blessed with a son. Taiji (Tauji Saheb, Babu Baleshwar Prasadji's second wife) was for sometime issueless. She did not get up, but other ladies ran. Seeing this, Naianji (Maharaj Saheb's consort) stopped all others and asked Taiji to fetch the water. When she did bring the water, Maharaj Saheb said that she had

brought the water only on being goaded to do so, and hence, no son would be born to her, but a daughter.

27. Lala Tansukh Rai, nephew of Radhaji Maharaj, was addicted to opium. He had no interest whatsoever in Satsang and Parmarth. His wife Kashmiroji prayed to Soamiji Maharaj that, by grace, he might also be inclined to apply **himself** to the Holy Feet, whereupon, Soamiji Maharaj was pleased to compose the following Shabd (hymn) which is comprised of two parts, the first part containing Kashmiroji's prayer and the second Soamiji Maharaj's reply thereto—

#### PRAYER

I pray that his (the person on whose behalf the prayer is being offered) wandering mind may be checked and become steady, imbued with love for Guru's Feet. (1)

He be rid of vacillations and evil tendencies. The constant repetition of Your Holy Name may become his habit. (2)

Without Your help, his mind is being led astray by numerous misapprehensions and gets entangled here, there and everywhere. (3)

Without Satsang, right understanding cannot dawn on it. Without good luck, one cannot obtain Satsang. (4)

I am at a loss to say what to do. Pray, be so merciful as to suggest some remedy Yourself. (5)

#### SOAMIJI MAHARAJ'S REPLY

Give him Charnamrit and Prashad. There is no other remedy. (6)

This much, you should always do. And this will serve his purpose. (7)

Perform Artí on his behalf. Have love and faith in your heart. (8)

Then only will he be benefitted a little and be able to turn his mind inward. (9)

This is what Radhasoami Dayal has to tell you in clear terms. Perform Arti with love. (10)

28. Most merciful, benign and gracious Soamiji Maharaj, through the problem of Tansukh Rai, Radhaji Maharaj's nephew, gave out a solution to the perennial problem of the general Satsangis for all times to come, when the husband or other members of the family are not Satsangis, rather antagonist to the Radhasoami Faith.

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## **Chapter 3**

### **Sewás Performed by Radhaji Maharaj**

#### **(A) – SEWAS TO SOAMIJI MAHARAJ**

29. Soamiji Maharaj would, for days together, shut Himself up in a small room and remain absorbed in the bliss of Surat Shabd Yoga. There was no knowing when He would need water, food or rest. It was also not certain at what time of day or night, He would require anything. So, Radhaji Maharaj had to be in attendance on Him all the time, if not physically, at least mentally and spiritually. Amid the hustle and bustle of Her multifarious duties and activities, Her attention was always riveted on Soamiji Maharaj and His

requirements. It was Radhaji Maharaj alone who could do this.

30. In Sewa Bani (hymns on rendering Sewa) the last chapter of *Sar Bachan Radhasoami Poetry, Part II*, Soamiji Maharaj has given an account of the Sewas which Radhaji Maharaj had performed to Him.

31.

HYMN 1

Soamiji Maharaj got up, and engaged Himself in भजन Bhajan. Soon He was absorbed within Himself. (1)

I prepared हुक्का Huqqá and placed it before Him to smoke. Satsangís gathered round and engaged themselves in His दरशन Darshan. (2)

Satsangis took His चरनामृत Charnamrit and प्रशाद Prashád. They put garland round His neck and paid obeisance to Him. (3)



Pots full of water were placed in the privy for Soamiji Maharaj to wash. He went to ease Himself. He returned after easing Himself, that is, after averting and avoiding the evil. (4)

When He returned, I placed a चौकी Chauki<sup>1</sup> and put a cushion on it. After He was seated, I helped Him wash His hands. (5)

I helped Him brush His teeth and rinse His mouth. (6)

As I partook of His gargle, all my kith and kin were redeemed. My life verily became fruitful, and body and mind mended and improved. (7)

I rubbed His body with उबटन Ubtan<sup>2</sup>, and His skin became

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1 A square and low seat or pedestal.

2 A paste (composed of one or other kind of meal, turmeric, oil and perfume) rubbed on the body when bathing, to clean and soften the skin.

clean and soft. Thus my बाट Bāt (way) was opened and my Surat ascended. (8)

I applied oil to His body and His skin became sheeny. The refulgent glory of Radhasoami was very much pleasing. (9)

I fetched water from the Mānsarovar reservoir. Soamiji Maharaj took His bath. (10)

After the bath, I wiped His body with a towel and was delighted like a fish in water. (11)

As I combed and dressed His hair, all my embarrassments and troubles were annihilated, and, मोह Moh (infatuation) and मद Mad (pride) were subdued. (12)

When Soamiji Maharaj had changed धोती Dhoti<sup>1</sup> and put on dress, Satsangis gathered. (13)

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1 A cloth worn round the waist, passing between the legs and tucked in behind.

The Dásí<sup>1</sup> then prepared Huqqá and brought it. She sat before Soamiji Maharaj as He smoked. (14)

The Huqqá produced the sound of हक हक Haq Haq, and the चिलम Chilam<sup>2</sup> removed all pain and suffering, and opened the door to happiness. (15)

The new glory and majesty of Soamiji Maharaj penetrated deep within me. Each and every bud of my heart bloomed into a flower of joy. (16)

Soamiji Maharaj came to Satsang, delivered discourses and gave out the great message. (17)

He then took lunch, and chewed a बीड़ी Bírí (flake of पान Pán or beetle leaf folded up into a

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1 A woman devotee.

2 An earthen pot in which tobacco and burning charcoal are placed for smoking.

triangular form with pieces of areca nut, spices, lime and cardamoms inside it). Brother कन्हैया Kanhaiyá<sup>1</sup> distributed बीड़ी Biri (पान Pan or beetle leaf) among the Satsangis. (18)

All the devotees and Satsangis partook of Charnamrit and Prasad, and got their sins of innumerable lives washed away. (19)

I scrubbed the कमंडल Kamandal (a vessel with a spout), filled it with water and placed it before Soamiji Maharaj to drink water out of it. (20)

I prepared the bed, and Soamiji Maharaj lay down to take rest. I engaged myself in the service of the Holy Feet. (21)

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1 A name of Krishna ; a proper name. Name of the younger brother of Shibboji and Bukkiji ; the two sisters and most devout disciples of Soamiji Maharaj.

I pressed His Holy Feet. This is a rare सेवा Sewá (service) which I luckily got an opportunity to perform. (22)

When Soamiji Maharaj woke up, I had His दर्शन Darshan. This awakened my भाग Bhág. (23)

I have described various types of सेवा Sewá (service). He who now hears or sings this hymn on सेवा Sewa shall feel exhilarated. (24)

Whosoever sings this hymn on सेवा Sewa, shall attain Sat Lok. (25)

I sang the hymn of Sewa on Radhasoami and found the path of Surat Shabd. (26)

Blessed are they who engage in Sewa (service) and live near Soami with joy. (27)

### 32.

#### HYMN 2

While I neatly plastered and prepared Chauká (the space for

cooking) and scrubbed pots and pans, I also cleansed my mind. (1)

The marvellous refulgence and exceedingly great glory of the Supreme Being became manifest and all darkness vanished. (2)

The Chauká was performed in Daswan Dwar (the tenth orifice). Five vessels were scrubbed clean and shining. (3)

The hearth was washed and prepared in Shyam Kanj (the third Til). The flame was kindled in Sahas-dal-kanwal. (4)

As a पोता Potá (a wet duster of cloth and mud) of three Gunas was applied to the place of cooking, the rubbish of Karam and Bharam was swept away. (5)

Wonderful purification has thus been attained. Sat Guru is now graciously taking care of me. (6)

I keep myself busy in the Sewá of Sat Guru. I am absorbed in the bliss of His lotus feet every moment. (7)

33.

HYMN 3

I wake up in the night on hearing the slightest noise. I am eager to have Darshan of Soami when He gets up. (1)

I assist Him in washing His hands. I give Him a towel. I like this Sewá very much. (2)

With love and devotion I prepare food, arrange the various items in a थाल Thál (platter) and place it before Soamiji Maharaj. (3)

When Radhasoami partakes of food, I am very much delighted. (4)

When He graciously gives me a morsel of Prashád, all my internal barriers are removed. (5)

Satsangis recite and chant  
Radhasoami Radhasoami, and  
then all partake of the Prashád. (6)

On the distribution of Prashad,  
all feel very happy. I then fetch a  
झारी Jhári<sup>1</sup> filled with water (7)

I pour water from a कमंडल  
Kamandal<sup>2</sup> into His cupped palm  
to rinse the mouth. I prepare the  
bed, and Soamiji Maharaj  
reposes. (8)

I adore the Holy Feet of Soamiji  
Maharaj, and keep awake in the  
night. It is only when He gets up  
that I am at ease. I get His  
Darshan every moment, sip His  
Charnamrit and partake of His  
Prashad. (9-10)

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1 A pitcher with a long neck and a spout to it.

2 An earthen or wooden water-pot used by ascetics and religious students.



34.

HYMN 4

I place भोग Bhog (food) before  
Radhasoami. I have prepared  
dishes and dressed food with अमी  
रस Ami-ras (ambrosia). (1)

Drums resound at Gagan Shikhar  
as Radhasoami partakes of Bhog  
(food). (2)

Radhasoami has swallowed Kal  
and Karam in the twinkling of an  
eye. Radhasoami is Omnipotent. (3)

Never was such a भोग Bhog (the  
partaking of food) witnessed,  
Radhasoami has eaten up all. (4)

35. The Sewas which Radhaji Maharaj  
had performed were not merely outer or  
external Sewas but the Sewas performed  
internally and at higher spiritual planes.  
There are references to higher spiritual  
planes in the hymns on Sewa :

1. The Chauká was performed in Daswan Dwar (the tenth orifice). Five vessels were scrubbed clean and shining.
2. The hearth was washed and prepared in Shyám Kanj (the third Til). The flame was kindled in Sahas-dal-kanwal.
3. As a पोता Potá (a wet duster of cloth and mud) of three Gunas was applied to the place of cooking, the rubbish of Karam and Bharam was swept away.
4. Thus my बाट Bāt (way) was opened and my Surat ascended.
5. Drums resound at Gagan Shikhar.
6. I fetched water from the Mánsarovar reservoir.
7. Radhasoami has eaten up all.
8. The Huqqá produced the sound of हक हक haq, haq, and the चिलम Chilam removed all pain and suffering, and opened the door to happiness.

36. The following hymns composed by Huzur Maharaj depict Radhaji Maharaj's amazing eagerness for sewa.

Suratia remains standing all the time  
in the Sewa (service) of Guru. (1)

She massages His legs and fans Him  
with a heart full of faith. (2)

Preparing many delicious dishes with  
love and affection, she brings them to  
Guru. (3)

After Sat Guru has partaken of them,  
she takes Prashad and becomes elated. (4)

She brings nectar-like water and makes  
Guru drink it. On drinking Guru's  
mouth-wash, her thirst is slaked. (5)

She has enshrined Guru's Name in her  
heart and utters IT with each and every  
breath. (6)

She constantly applies her Surat to  
Shabd and witnesses illumination  
within. (7)

She always sings the Arti of  
Radhasoami. He has graciously  
granted her abode at His holy feet. (8)

37. Soamiji Maharaj ate sparingly. Radhaji Maharaj used to soak a few raisins in water at night, and next morning She would offer that water to Soamiji Maharaj as a mild laxative and distribute the raisins among the children.

38. Soamiji Maharaj used to take Bhog (food) at four in the morning and at four in the evening. Besani (of gram flour) Chapati or Puri, and Moong pulse were cooked daily. The morning Bhog was prepared by Bishnoji and evening food by Radhaji Maharaj.

39. Soamiji Maharaj liked Besani Roti and tamarind juice mixed with spices. One day Munshi Vishveshwar Dayal, in his ardent love and zeal, was overtaken with a desire to bring fresh ripe tamarinds for Soamiji Maharaj. On the way Vishveshwar Dayal saw a large tree laden with ripe tamarinds. Close to the tree was a grave with a platform around. Munshi Vishveshwar Dayal went there early next

morning with a bamboo stick and climbed the platform with shoes on. He made a lot of tamarinds fall with the help of the stick. When he started collecting them, a jet black man appeared and began to scare him and was ready to strike him. Vishveshwar Dayal closed his eyes and started repeating Radhasoami Nam. The fearful apparition vanished and in his place appeared an old venerable Muslim with a grey beard. He said to Vishveshwar Dayal, "What sort of manners have you learnt that at such an early hour of the morning when you ought to be engaged in devotion and prayers, you have the audacity of stepping on my platform with disrespect and insolence, and with your shoes on ? Don't you know even the ways of devotion and reverence ? I have complained to your Pir Murshid (Guru)". Saying this he disappeared.

40. Munshi Vishveshwar Dayal gave all the tamarinds to Supreme Mother Radhaji Maharaj. Omniscient Radhaji Maharaj

accepted them with a smile—the smile of the mother who knows that the child has come home after doing some mischief.

41. Satsang over, Soamiji Maharaj asked Munshi Vishveshwar Dayal to stay back. Soamiji Maharaj then said to him, **“You create a lot of mischief. In our Sant Mat or according to the cult of devotion it is not proper to speak ill of, or show disrespect to the followers of any religion or any deity, religious leader, or to an old venerable person unnecessarily, nor to desecrate mausoleums or holy places. You go your way and let the world go its own. Of course, no worldly fear can overwhelm a person nor can any calamity befall him, if he adopts Radhasoami Nam. But this does not mean that you should torment others under the cover and protection of this Holiest of holy names. You should remember that this entire creation is Radhasoami Dayal’s and you have no right to interfere in it. The path to**

salvation lies in one direction while that of this world in the opposite one. The path of Bhakti (devotion) is extremely delicate. Hence, one should act in this world in a normal and natural manner. To show disrespect to religions professed by others, under-rating them by comparison with your own Faith is to bring a bad name to your own religion. The greatness of one's religion lies in letting its principles and ideals be held in high esteem by the followers of other religions."

42. After having imparted the above instructions Soamiji Maharaj sent for the food from His kitchen and fed Munshi Vishveshwar Dayal. The food consisted of Besani Roti and also the tamarind juice, which had been prepared by Radhaji Maharaj. Munshiji thanked his good fortune that had this incident not taken place, how could he hear this nectar-like discourse from Soamiji Maharaj, and receive that precious Prashad and experience.

43. Soamiji Maharaj's body was highly radiant and luminous, specially His eyes and forehead. Nobody could fix his gaze on Him for long. Most of the time, He used to keep His body covered with a shawl.

बैठक स्वामी अद्भुती, राधा निरख निहार ।  
और न कोई लख सके, शोभा अगम अपार ॥

Wondrous is SOAMI's grandeur;  
except RADHA, the Spirit Prime,  
no one can see the splendour,  
supreme, spiritual, sublime.

44. Except Radhaji Maharaj, who else could keep constant attendance on Soamiji Maharaj and perform the most extraordinary and exemplary Sewas to Him.

#### **(B)—SEWAS TO THE KITH AND KIN**

45. Chachaji Saheb's wife had died at a very young age. The bringing up of his three kids, settling their marriages etc., were all done by Radhaji Maharaj, because Soamiji Maharaj's younger brother, Rai



Bindrában Saheb lived with his wife outside Agra most of the time in connection with his service. There was no other lady in the family at Agra, than Radhaji Maharaj to help in these affairs.

46. While attending on Soamiji Maharaj heart and soul, rendering Sewas to Sadhus, the poor and afflicted, attending Satsang, performing internal spiritual practices, She was at the same time discharging with full alacrity all family obligations and responsibilities, thus carrying out Soamiji Maharaj's command that in the present age one can successfully perform Parmarthi activities only by living the life of a householder.

कुल परिवार संग ले अपने  
राधास्वामी सरन समात।

*Translation*

She, with all her kin, has taken Saran  
of Radhasoami.

47. Though fully devoting Herself to Parmarthi activities, there was no letup in the discharge of Her multifarious household duties.

48. She entertained guests and relatives and looked after their needs and comforts, in addition to doing the domestic chores of day to day life.

49. Babuji Maharaj had received initiation about four and a half years before the departure of Soamiji Maharaj, and at that time He was only a child. Both Lala Sudarshan Singh Seth, Soamiji Maharaj's nephew, and Babuji Maharaj used to play in Soamiji Maharaj's courtyard in Panni Gali. Radhaji Maharaj would keep Barfi (sweetmeat) for them in a Chhéénka<sup>1</sup> from which they would eat whenever they liked.

50. Once when Babuji Maharaj was taken seriously ill, Radhaji Maharaj had gone to His house in Varanasi to see Him. At

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1 A net of chords to hold anything in, as food, pots etc.

another occasion also she had visited Babuji Maharaj's house.

51. During His illness Babuji Maharaj would not eat or drink anything. However, when Radhaji Maharaj would offer a glass of milk or any food with Her own hands, Babuji Maharaj did readily accept it.

52. When Babuji Maharaj was offered a job of Rs. Sixty per month in the Office of the Accountant General, Radhaji Maharaj said to him in a very affectionate tone, "Raja ! Accept this post. From rupees sixty you would rise to rupees six hundred one day." And it really so happened. At the time of retirement, Babuji Maharaj was getting a salary of rupees six hundred per month.

53. Radhaji Maharaj was very kind and affectionate to Bukkiji's daughter who was married to a boy of Calcutta. At the time of her return to Calcutta, Radhaji Maharaj would invariably perform her Bidai<sup>1</sup> ceremony.

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1    Presents made by a host to a visitor, particularly the presents made to the daughter while returning to her in-law's house.

54. Lala Jai Narain, who was married to Jwala Dei, the daughter of Radhaji Maharaj's sister at Delhi, lived in Panni Gali, near Gurudwara. Because of this close relationship and neighbourhood, he regularly attended Soamiji Maharaj's Satsang and became a Satsangi. Radhaji Maharaj was very kind and affectionate to him. At Her instance Huzur Maharaj got him employed in the Postal Department.

55. During the last days of his service at Agra, Lala Jai Narain developed a carbuncle in his abdomen. Radhaji Maharaj in Her grace and mercy, used to visit him daily. When Huzur Maharaj was informed of this, He entrusted a surgeon to look after him. By the grace and mercy of Huzur Maharaj Lala Jai Narain recovered.

56. Lala Jai Narain's wife after attending on Huzur Maharaj daily in the afternoon, also attended on Radhaji Maharaj in Gurudwara. Whenever she saw her grandson Charan Saran playing in the

lane, she caught hold of him and took him to Radhaji Maharaj.

57. Soamiji Maharaj promulgated a new religion, in which Abhyas is the main thing. The tradition of the byegone days had been to relinquish one's hearth and home and practise penance/austerities in the forest. But, in the Radhasoami Faith one does not have to renounce one's household or family life nor the world. One has to live in the world and at the same time remain detached from it, like a lotus in water without getting wet.

58. The practice of Radhasoami Faith can be performed in the human frame alone. As such it is also necessary to maintain the human body. It is ordained to live in this world with righteousness and honesty and to support oneself and dependents on a moderate scale. Soamiji Maharaj has laid down the following ideals and guiding principles in His letter to His brother Bindrábam Sahab :

**“...but for attending to those two duties,** namely, first your official work, which provides the means of your livelihood, and secondly devotion to the Supreme Being, who bestows the precious gift of eternal life, **you should, on no account, attend to anything else.** Such a course of action will lead to your advancement and progress in both the worlds. You should not feel disheartened during the period of worries and difficulties. Keep on reading the holy books, which you have with you, and do not, even for a moment, forget the two instructions given above.”

59. Soamiji Maharaj and Radhaji Maharaj themselves proved that these ideals are not merely for the sake of preaching, but are practicable and possible. Parmarth can be earned alongwith discharging one's domestic obligations and duties fully well.

**(C) — SEWAS TO SADHUS AND THE POOR,  
NEEDY AND AFFLICTED**

60. Soamiji Maharaj's discourses produced so deep an impression upon

Radhaji Maharaj that She had Her entire jewellery, worth thousands of rupees, spent by Soamiji Maharaj in the service and entertainment of Sadhus. She gave away food, clothing etc., generously to the poor and needy.

61. Radhaji Maharaj was so very fond of feeding others, that She, single handed, cooked food for forty to fifty Sadhus daily. After feeding them, if there came a fresh batch of Sadhus, She would again cook and feed them. In this way, she remained in kitchen from six in the morning to four or five in the afternoon. Cooks were engaged several times, but they could not cope with the work.

62. Radhaji Maharaj was also fond of giving cash doles. She kept with Her a purse full of coins of different denominations such as rupee, half-rupee, quarter rupee and so on. She gave away what She thought the beggar deserved.

63. The following Hymn composed by Huzur Maharaj, depicts the Sewas which Radhaji Maharaj has rendered to the Sadhus, Satsangis and devotees —

Suratia remains engaged in the service  
of the devotees of Guru day and night. (1)

She attends upon all. She is not at all  
slack in Her Sewa. (2)

She corrects and mends her Cháh  
(desires), and mixes with devotees like  
sugar with milk in tea, Chá. (3)

Pondering over the discourses of Sat  
Guru and adopting their true signi-  
ficance at heart, she feels extremely  
delighted. (4)

She utters Guru's Nam while moving  
about and doing her chore, enshrining  
His charming Rúp (Form) in her heart. (5)

She regularly practises Bhajan. She is  
delighted to hear Shabd. (6)

She, with all her kin, has taken Saran  
of Radhasoami. (7)



64. From this Hymn it is quite clear that Radhaji Maharaj was never slack in performing all these Parmarthi activities. Indeed, She was teaching the ways of Bhakti to one and all. It was one of Her important functions.

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## **Chapter 4**

### **Mention of Radhaji Maharaj in the Letters Exchanged between Huzur Maharaj and Soamiji Maharaj**

65. Extracts from the English translations of Huzur Maharaj's letter to Soamiji Maharaj :

(a) May it please the Most Sacred and Exalted Mother, Benign, Gracious and Merciful Shri Rádhájí Maháráj to accept this despondent slave's most meek and humble salutations, tendered with his head placed at Her Feet, like a slave, and may this grace be conferred early on this slave, that on reaching the Most Exalted and Sacred Huzur's Feet, he may have the

Darshan of the Refulgence of the Most High and the Most Sublime. To Bībī Sardhojī Maharaj, Bibi Shibboji, Bukkiji, Vishnoji, Mitthuji, Khilloji and Achintiji, I offer my salutations and homage, duly touching their feet.

The lowliest, the slave of slaves,  
and the most humble,

Salig Ram

Petition dated the 8th of October, 1862.

(b) In the Exalted Service of Illustrious, Kind, Benign and Gracious Mother, Shri Radhaji Maharaj, after paying respects, regards and compliments, making humble prayer with deep humility and thousands of submissions, and bowing his head at Her Holy Feet, this humble slave of slaves, Salig Ram, most humbly prays that Her August Self with Her own gracious tongue may intercede at the Feet of His Illustrious Grace, Soamiji Maharaj, on behalf of this humble servant and sinner, that he may soon be released from

this place and granted the blessing of kissing His Holy Feet after reaching there.

66. Extract from the English translation of Soamiji Maharaj's letter addressed to Huzur Maharaj :—

Further, your letter of yearning was read out in the assembly of all the Satsangis. All were pleased to hear it, and, in a way, it served as an example to them all, to emulate and learn what true love means. The Lord will, out of His own Grace and Mercy, bestow upon you the blessings of true love in its entirety. Further the Lord is all powerful.

Radhaji sends her blessings for your welfare and is pleased with you and says that She will intercede on your behalf for your early return.

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## Chapter 5

### After the Departure of Soamiji Maharaj

67. Soamiji Maharaj, on the day of His departure, made the following observations about Radhaji Maharaj—

- (a) Addressing Rái Sálíg Rám (Huzúr Maháráj), all Sadhus, Satsangis and Satsangins, Soamiji Maharaj observed, **“You should give Rádhájí the same place in your estimation as you gave me, and should treat Radhaji and Chhoti Mátá Jí alike.”**
- (b) He, then, ordered Radhaji not to neglect Shibboji, Bukkiji and Vishnoji.
- (c) Thereafter Riddhí Bībí enquired, “Whom have you appointed to look after and

guide us ?” Thereupon He replied, **“Radhaji for ladies** and Sanmukh Das for Sadhus”.

- (d) Ladies should not go to the garden (Soami Bagh) to serve and pay respects to any Sadhu. **They should all worship Radhaji and have Her Darshan.**
- (e) Addressing Radhaji, Soamiji Maharaj said, “Both Parmarth (religious activities) and Swarth (worldly activities) have been the spheres of my activity, or in other words, I have taken part in both. So you should also not disregard social observances, and let Sadhus also carry on their tradition.

68. For three years Huzur Maharaj held daily Satsang in Panni Gali and weekly Satsang in Soami Bagh, providing solace to all Satsangis by His nectar-like discourses in a brotherly manner, and allowing none to regard Him as Guru. He Himself served and worshipped Radhaji Maharaj and Chhoti Mataji and bade others also do the same. He always showed high

respects for the members of Soamiji Maharaj's family.

69. Huzur Maharaj used to perform Radhaji Maharaj's Arti. He daily sent for Her Gras (morsel) and Prashad. He started giving initiation at Radhaji Maharaj's instance, and began to function openly about nine years after the departure of Soamiji Maharaj. Huzur Maharaj would publish His books with the approval of Radhaji Maharaj.

70. Radhaji Maharaj never observed Purda from Huzur Maharaj. She used to converse with Him quite informally and used to address Him by His name.

71. Once when Huzur Maharaj went to perform Radhaji Maharaj's Arti, She said, "Eminent Hans ! I have come to know that Sanmukh Das in connivance with the Registrar has got Soami Bagh recorded as his property. Some action should be taken in this matter." Huzur Maharaj submitted, "Yes. I shall."

72. Huzur Maharaj said to Sanmukh Das, "Babaji<sup>1</sup> I know that you need a garden. I will purchase one and give it to you. **So far as Soami Bagh is concerned, it is the property of Satsang, and will ever remain so.**" Consequently, Huzur Maharaj purchased a garden, Huzuri bagh No. 1, out of His own money and handed it over to Sanmukh Das. The same is now known as Lado Bagh (Southern part of Soami Bagh).

73. Omniscient Soamiji Maharaj knew the mischief which Sanmukh Das would create after Him. That is why Soamiji Maharaj while appointing him the Mahant of all the Sadhus, cautioned him saying, "I do not mean the kind of Mahanti (leadership) as is prevalent in the world". Before the mischief could be done by Sanmukh Das, it was promptly nipped in the bud by Radhaji Maharaj.

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1 Father, grandfather, old man, Sir, Sire (respectfully), a sanyasi, a Faqir.



74. In Faridabad there lived a Jat<sup>1</sup>, named Kesho Ram. He became a Sadhu. He used to visit the house of Kashmiroji, the in-laws of Soamiji Maharaj. It was there that he got Soamiji Maharaj's Darshan. Then he shifted to Agra and started living in Soamiji Maharaj's house in Panni Gali. He used to grind flour for Soamiji Maharaj and fetch water from the garden.

75. When Huzur Maharaj started functioning as Sant Sat Guru, Kesho lost balance. He could not bear the sight of Huzur Maharaj, though Huzur Maharaj was very kind and affectionate to him. Kesho became all the more insane when Huzur Maharaj's "Prem Banis" were published. Whenever Huzur Maharaj used to visit Radhaji Maharaj at Panni Gali, he would pound his chest with a pestle, with the result that a black spot appeared on his chest. **Radhaji Maharaj would caution him saying, "Kesho ! what are you doing ?**

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1 A man of the agricultural tribe.

Have you gone mad ?” Chachaji once got him admitted in the mental hospital, but the authorities there released him saying that he was not mad but was crazy about his religion.

76. Ego, as well as the desire to become a guru is generally so strong that it is very difficult to give it up totally or save oneself from it. How strong is the desire to retain guruship in the family can well be imagined by the fact that Soamiji Maharaj’s own brother, Rai Bindraban Saheb promulgated his own Bindrabani sect. Though Chachaji Saheb could not set up his own sect, yet the thought of guruship going to someone outside the family was very difficult for him to bear. He could not even think and tolerate that Huzur Maharaj should become Soamiji Maharaj’s successor. An idea of the vehement opposition put up by Chachaji Saheb against Huzur Maharaj can be had from the following letters and telegrams of Huzur Maharaj :—

(i) **Radhasoami Dayal Ki Daya**  
**Radhasoami Sahai**

My dear Babu Madho Prasad Saheb,

Radhasoami. I have come to know from Pandit Brahm Shankar's letter that you do not like to put up in the Panni Gali house. I, therefore, desired to allot you and your family the big room having double roof. It also has a separate kitchen attached to it. On the open space, adjoining the big room and also on the one where Satsang is held in the summer, there are privy and bath-room. There would be no inconvenience to you and your family. But there is one hitch in this arrangement. ~~For the last week or ten days, Lala Pratap Singh Saheb is very much displeased with this Satsang. Although it so happens once in a month or two, this time he is over-excited. Yesterday, in the Satsang and the general congregation at his house, he vehemently used very intemperate language and harsh words about this Satsang, Satsangis, Satsangins and Sadhus. As far as possible, I do not like to give the least cause of annoyance and displeasure to the members of the holy family. For the last few days Lala Pratap Singh has been holding his separate Satsang. In order that his Satsang may~~

**flourish, I wish to stop, for some time, the Satsang held at my place. This would remove the cause of his displeasure and annoyance.**

Besides, there are quarrels and differences among Satsangis and Satsangins, due to which I feel very much vexed and annoyed. It, therefore, seems advisable to stop the Satsang for the time being. Sadhus would attend Satsang in Soami Bagh. House-holders would join the Satsang held at Radhaji Maharaj's. And Sadhus, if they so wish, may come to the town and join the Satsang arranged by Chachaji Saheb and held under the benign presidency of Radha Ji Maharaj. **I wish to keep myself aloof from the disputes connected with Satsang. I have written this for your information so that you may yourself see how very unpalatable and unpleasant would your putting up at my residence be to Chachaji Saheb.** However, if you put up at Lala Jai Narain's house in Panni Gali, adjoining the houses of Purohitani and the deceased Sono Bhabo, it would not be convenient for you to come to my place every day, **and even if you visit my place once in two or three days, it would create much complications. You, too, will be subjected to reproof and sacrastic remarks. And he would be still more displeased with me. Hence, in my**

opinion, it would be prudent if you get your leave cancelled, and postpone your visit for the present. This will suit me, and you would also be spared botheration, as there would be no occasion for quarrel and displeasure. If cancellation of leave is not practicable, you should agree to stay in Panni Gali. You may, however, visit my place as frequently as you like, but as regards dear Surat Pyari and your revered mother they should come only rarely. They may daily join Chachaji Saheb's Satsang. This arrangement would be less troublesome. You may yourself decide the proper course and act accordingly. Cancellation of leave would be the best. You may come here in April or on the occasion of the Bhandara or after the festival of Holi. You may refer to me before leaving for this place. If after the festival of Holi it is opportune I shall write to you. If by the time Prem Anand is transferred, both of you may come together. In short, present is not suitable for your visit.

Radhasoami and blessings for advancement  
in Bhajan to all,

Humblest of the humble,

12th February, 1889

Salig Ram

(ii) **INDIAN TELEGRAPH**

To	From
Babu Madhav Prashad	Rai Salig Ram
Accountant General's office	Agra

Pratap Singh's behaviour still more intemperate. Don't come.

ALLAHABAD CITY

12.2.89

(iii) **INDIAN TELEGRAPH**

To	From
Station Allahabad	Station Belanganj

To	From
Babu Madhav Prashad	Salig Ram
Accountant General's Office	Agra

Act according to your family's advice regardless of my letter and telegram, welcome to my quarters.

ALLAHABAD

13.2.89

(iv)

R.S.

Agra, 13.2.89

My dear Prem Anand,

I wrote yesterday to Babu Madhav Prasad about Chachaji's intemperate speeches and behaviour which have quite astonished me and which I intend treating with silence. He seems to have collected since months in his breast curious ideas on religious ..... assumed and presumed, which he has bethought himself were at some time or other uttered or introduced by me with the object of effacing or throwing in the back-ground our Supreme Father's name or position or attracting towards myself your relations of Benaras etc., who come to pay their respects to Radhaji Sahib alone. The words used by him were worse than those uttered by vulgars and show clearly his internal spirit and disposition. I have never trusted his external respectful conduct or demeanour for I always noticed a strong spirit of jealousy and venomous rancour harboured in his breast. But my endeavour has been to give way and take no notice of his words and on the other hand for the sake of my beloved Supreme Father to give this queer gentleman no cause for offence or in any way lower

his dignity amongst the members of the Satsang and thus I shall continue to act notwithstanding all the affronts and slurs he tries to shower and hurl upon me. I advised Babu Madhav Prasad to postpone his coming as his arrival here and his family's attendance daily at my quarters will further add fuel to the fire already raging in Chachaji's breast. Again if he were to put up with me that might lead to still greater complications such as threats of excommunicating your friend Madhav Prasad or otherwise maltreating him, for Chachaji's actions apparently seem uncontrolled by any principles or regard for any one.

Yesterday I heard that Chachaji was again hurling his inelegant and inconsiderate charges against me at the Guru Dwara with greater vehemence than day before yesterday. So I sent a telegram to Babu Madhav Prasad not to come. After Satsang at my house at night I thought Babu Madhav Prasad might feel pained at my asking him to postpone his leave and departure. I therefore sent another telegram at 10.30 P.M. telling him to act according to his family's advice and if he wished to put up with me he was welcome to the quarters.

I now write to you to tell Babu Madhav Prasad to consider all the circumstances well before he



comes and so far as possible persuade his wife to stay in the house selected for him in Panni Gali. This will be satisfactory to the opposition party to a certain extent. As regards himself, he could stay with me for any length of time during day and night. His family cannot avoid calling at Radhaji Sahib's quarters and being invited there now and then, and must therefore keep peace with them. At present the house is full as Lala Sujan Singh and Lala Pratap Singh's three daughters-in-law, grand daughter and children are all here and will stay a month or two.

Glad to hear of your doing well in your practice. The mind cannot be so easily subdued. It will continue to play its tricks and trifles for some time to come, but there is no fear as the protecting hand of the Supreme Father is always ready to help you or to raise you whenever you happen to fall before the enemy.

Yes, this religion is the Supreme but there are very few in the world really anxious to enquire about their own self and their Father from whom they have sprung and much less ready to give up or partially sacrifice their worldly desires in return for perfect salvation of their soul. We must therefore consider ourselves very fortunate and feel grateful to the

Supreme Father for the mercy He has shown in creating or granting a spark of His own love in our unclean breasts.

With well wishes and remembrances to all and Radhasoami from all the members here,

Yours sincerely,  
Salig Ram

77. Huzur Maharaj was of a very soft, simple and peace loving nature. He did not want to displease any member of the Holy Family. That is why He casually made a mention of it to Maharaj Saheb and Babuji Maharaj, only when things had developed to such an extent that their visits to Him at Agra would aggravate the situation beyond limits. This opposition persisted even when Radhaji Maharaj Herself was present, and Her mercy and sobering effect had prevailed over Chachaji Saheb. Chachaji Saheb would have created havoc had he been left unbridled.

78. Whenever She saw anything undesirable on the part of Chachaji Saheb, She would say, "Do not go against the Eminent Hans (Huzur Maharaj), for if you yourself had the capability why should the treasure (spirituality) have gone to one outside the family." Slowly and gradually, Chachaji Saheb's fury and anger subsided and he had developed in him a sense of understanding and acceptance of the reality.

79. Radhaji Maharaj outlived Soamiji Maharaj by sixteen years. She had special responsibilities during the difficult period of interregnum, so to say, following the departure of Soamiji Maharaj till the manifestation of Huzur Maharaj. To properly conduct the Satsang established by Soamiji Maharaj, to check it from schisms and factions, to grant solace to all Satsangis and keep them engaged in the Parmarthi activities, to look after and protect the tender sapling of Bhakti planted by Soamiji Maharaj and to hand it over

to Huzur Maharaj at the proper time, were the most important contributions of Radhaji Maharaj.

80. When Huzur Maharaj's Satsang had been fully established and all opposition subsided and quarrels and wrangles ended, Radhaji Maharaj chose to repair to Her August Abode.



Huzur Maharaj, with flower pots on either side of His Feet, and Soamiji Maharaj's younger brother Pratap Singh Seth, with a stick in his hand both sitting on chairs in the centre. This is from a group photograph of the Sadhus of that time, taken at Radha Bagh, about a mile from Soami Bagh, Agra.

## Chapter 6

### Departure to Her Original Abode

81. In Article 55 of "Discourses on Radhasoami Faith", Maharaj Saheb has observed : "The Sants and other adepts withdraw their spirituality, at the time of death, from the various planes with which it was associated in consequence of their advent on this earth, and regain the original place which They occupied. Departure from this earth in Their case is not like that of ordinary humanity. **It is all along known to Them**, and it takes place when the purpose, for which Their advent had been ordained, has been served."

82. **Sants, in their Mauj, do at times** give prior indications about Their

departure. **Soamiji Maharaj** had indicated about His departure two years before hand to Huzur Maharaj. Huzur Maharaj repeatedly prayed to Soamiji Maharaj for the deferment of that Mauj. Huzur Maharaj's prayer was then granted. When again He informed Huzur Maharaj that He would depart after five days, Huzur Maharaj was very much grieved. He prayed to Soamiji Maharaj that if He were pleased to alter His Mauj for departure, the entire humanity would be benefitted immensely. Soamiji Maharaj replied that His body had grown weak, and it was not desirable to keep in on. Thereupon Huzur Maharaj prayed Soamiji Maharaj to be gracious enough to prolong His stay at least for some time more. Soamiji Maharaj agreed to remain for fifteen days. At the same time, He charged Huzur Maharaj not to put forward such a request in future, for He did not like to refuse His prayer, and at the same time, it was no longer desirable to keep His body. After fifteen days, Soamiji Maharaj departed from this world.

83. About a week before His departure, **Huzur Maharaj** strolled a few rounds in the verandah of Prem Bilas, casting His gaze on the Satsangis present. Someone said, "To-day Huzur's health appears to be better." Huzur Maharaj observed, "Sants are great Thagiás (masters at befooling)."

84. It is said that **Maharaj Saheb**, a few days prior to His departure, had started distributing silver utensils, costly articles etc., to the Satsangis. At this the members of the family were somewhat grieved. Maharaj Saheb then observed, "I am leaving after making you lighter of the burden (of Karams)."

85. **Babuji Maharaj**, a few days prior to His departure, would almost regularly enquire from the man incharge of Radha Bagh, "Has he to-day been to Radha Bagh ? What progress/improvement was made there ?" Babuji Maharaj would attentively listen to all that was said about Radha Bagh. At that time it was not clear

why Babuji Maharaj was making enquiries about Radha Bagh daily. Later, when His cremation took place there, the significance of His enquiries was realized.

**86. Radhaji Maharaj displayed a similar trait about Her departure from this world.**

Lala Suchet Singh, the eldest son of Chachaji Saheb was posted at Jhansi as Post Master. Radhaji Maharaj visited him. While leaving Agra for Jhansi, She gave out that She would leave Her mortal coil there (at Jhansi).

87. At the time of Her departure, on being enquired where Her remains should be kept, She said, "In the Samadh of Soamiji Maharaj."

88. At Jhansi Radhaji Maharaj was taken ill, and left Her mortal coil on Miti Kartik Sudi 4, Samvat 1951 Vikram, corresponding to 1st November 1894, Thursday. Babuji Maharaj was also present there at that time. Bhai Saheb Sudarshan Singh had informed Him by telegram.



89. The Samadh of Soamiji Maharaj, which Huzur Maharaj had got built in Soami Bagh, was quite small and simple. Hence, when it was decided to build a stupendous building, the old structure was dismantled. The stones that came out from the dismantled building were used in constructing a small Samadh of Radhaji Maharaj in Radha Bagh, about a mile away from Soami Bagh towards North.

90. A small quantity of Radhaji Maharaj's ashes is kept in Her Samadh at Radha Bagh. The rest of it is enshrined alongwith the ashes of Soamiji Maharaj in Soami Bagh which was laid out in 1876 by Soamiji Maharaj Himself.

91. Wonderful Samadh, architecture tells  
is a majestic replica of Sat Dham,  
Stands in exquisite grandeur, where dwells  
the Supreme Creator in Sound Form,  
Monument of Love and spirituality  
three miles from Agra City,  
which site He chose and where He laid

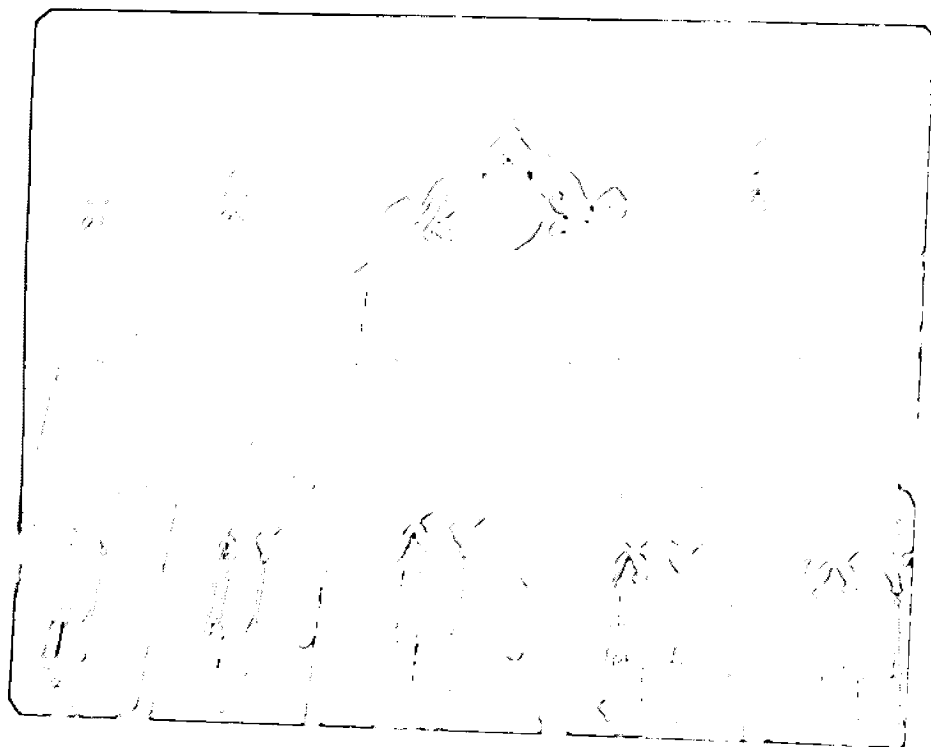
Soami Bagh of transcendental trait,  
Haven of Beatitude, Grace and Bliss,  
in the year eighteen seventysix,  
all-excelling, unique, perennial,  
supreme, sublime and spiritual.

92. A few days prior to the celebrations of the birth and departure centenaries of Soamiji Maharaj in 1918 and 1978 respectively, the Gurudwara, the residential house of Soamiji Maharaj in Panni Gali was renovated and extended. Soamiji Maharaj's room and the room inside the room, both exist even to-day as they originally were. There is a small room adjacent to Radhaji Maharaj's kitchen, wherein there are two small wall-almirahs in which She used to keep Her things and in one of them Her purse. Similarly, there were two almirahs in the kitchen also. All these four almirahs exist even now in their original form.

93. Above Radhaji Maharaj's kitchen there was a room on the first floor. It has

since been demolished. There is now open space over the kitchen having no construction on it.

SOAMIJI MAHARAJ'S RESIDENTIAL HOUSE



GURU DWARA PANNI GALI, AGRA

## Chapter 7

### **Radha Bagh, a place of Worship and Devotion, not a Picnic Spot**

94. Radha Bagh, where a small quantity of Radhaji Maharaj's ashes has been enshrined, was not only laid out but also named by Soamiji Maharaj Himself. In the *Biography of Soamiji Maharaj* it is written :

“Hans Das, one of the Sadhus living in Soami Bagh, has a fancy for strolling in forests and living in seclusion. He would often go towards the Yamuna river. Once he spotted a well which was surrounded by reeds and wild grass. He took Soamiji Maharaj there for a walk and showed Him the well and expressed his desire to live there. The well was in a dilapidated

condition and full of rubbish. Hans Das prayed to Soamiji Maharaj that if it be His Mauj, water would come up. Soamiji Maharaj said nothing. After eight or nine months, Soamiji Maharaj, while distributing laddus (sweet balls) to Sadhus, called Hans Das and enquired of him what he had done for the improvement of Radha Bagh. Hans Das said that he had no knowledge about this Radha Bagh. At that, Soamiji Maharaj observed that Radha Bagh would be laid out at the place where he had shown Him the well. He ordered Hans Das to go and put up there. In two or three days, he made necessary repairs to the well, and found that there was water about the height of a man.

About that time a famine broke out. People disbanded their cattle for acute scarcity of water. Hans Das then took upon himself the Sewa of providing water to men and cattle. He used to draw water from the well and fill the trough from which about three hundred cattle drank water every day. Later on, a garden came up at that place (Radha Bagh).

This site was sandy and barren. Except a few wild and thorny bushes, no plant or tree could be seen for miles around. A monied man had tried to lay out a garden there and spent a lot of money, but all in vain.

People said to Soamiji Maharaj that the land was not suitable for growing trees. **But Soamiji Maharaj was pleased to observe that Radha Bagh would stand on that very site. Occasionally, Soamiji Maharaj visited Radha Bagh in a palanquin.** Sadhus and Satsangis worked there, and a big garden appeared at that barren plot of land. It is known as Radha Bagh. It is about a mile from Soami Bagh on the main road."

95. When Radhaji Maharaj's memorial was constructed at Radha Bagh it was realized why Soamiji Maharaj had years ago named it Radha Bagh.

96. Soamiji Maharaj's palanquin, referred to above, is preserved in Radha Bagh in a

room on a raised platform with a verandah round it.

97. The well referred to in paragraph 94 above has now been demolished. It has been filled up with soil and the ground levelled. In 1934 or thereabout another well was sunk near this well as it had become almost useless, though it did continue to serve the purpose of providing some water. When the new well had been constructed, Babuji Maharaj paid a visit to that site. He was offered a glass of fresh water drawn from the well. Babuji Maharaj graciously drank some of the water and the rest was poured into the new well by Babu Guru Mauj Saran and Lala Tota Ram. In 1949 A. D., the old well was completely filled up with soil and the ground levelled.

98. Radhaji Maharaj was very affectionate to Babuji Maharaj. It is a coincidence that Babuji Maharaj's Samadh and Radhaji Maharaj's memorial, constructed at Radha Bagh, are facing each other.

99. Once a certain Satsangi who later became a member of the Central Administrative Council, went with his relatives and friends to Radha Bagh for picnic. In the evening Babuji Maharaj called that Satsangi and emphatically told him that **Radha Bagh is no picnic spot**. Later on, when Babuji Maharaj's cremation took place there, Sant Das Ji was reminded of this gracious utterance of Babuji Maharaj and realized that Babuji Maharaj had years ago observed that **Radha Bagh is no picnic spot ... but an Ibádatgah (place of worship)**.



## **Chapter 8**

### **"Every Guru's wife cannot be of the status of Radhaji"— Babuji Maharaj**

100. Babuji Maharaj in His discourse dated 5-2-1938 while dwelling on the question of respect and reverence to the members of the family of the departed Guru, has emphasised the special and unique position of Radhaji Maharaj, saying that "Every Guru's wife cannot be of the status of Radhaji."

101. "The position of Radhaji Maharaj was unique and exclusive. When the Supreme Name, RADHASOAMI, was disclosed, in course of time by Soamiji Maharaj, those amongst His disciples in

whom the awakening of spirit had sufficiently asserted itself, at once recognized the sublimity of the Name and gave the appellation of "Soamiji" to Soamiji Maharaj and "Radhaji" to Radhaji Maharaj, thus recognizing the high and exalted position of Radhaji Maharaj. This incident alone places the case of Radhaji Maharaj **beyond the pale of comparison and parallelism."** [From a note dictated by Babuji Maharaj]

102. "No one has an inkling of the grace, mercy and protection which has been vouchsafed by Radhaji Maharaj after Soamiji Maharaj's departure for His Original Abode. **A very cool and serene current was present in Her.** She had not assumed the human form just to do the household duties, though She would be seen to be busy preparing food for the family and Satsangis and doing similar things. She was a Nij Ansh (special emanation) of Radhasoami Dayal. **She was a most powerful cool current personified.**"—Babuji Maharaj (English

translation of paragraph 1436 of S. D. Maheshwari's Hindi book 'Ateet ki Smritiyan' Part 2).

103. Soamiji Maharaj's nephew Sudarshan Singh Seth has stated on oath that "I have heard Soamiji Maharaj saying that this Surat has come along with Him from the August abode and is **`Nij Adi Dhár or Nij Rádhá Dhár and should, therefore, be addressed as Radhaji.'**"

104. Huzur Maharaj's son, Lalaji Saheb has also stated on oath that he heard both Huzur Maharaj and Maharaj Saheb saying that Radhaji Maharaj was a Nij Ansh.

105. **Question.** Why had Soamiji Maharaj and Radhaji Maharaj no children ?

**Answer.** The whole creation is Their offspring. They had no issue because They never descended below the third Til. In this connection Maharaj Saheb has observed that it was by Mauj that Soamiji Maharaj had no son. The Jivas are such

that they become Teki (slavish adherent to old traditions). It was for this reason that He had no son. When the articles used by Sants are so highly revered, then Their son who is Their Nij Ansh (blood relation) and Prashadi should be respected all the more, but the people are such that either they will regard him as a Sant or they will pick a quarrel with him, which is all very improper.

106. Although Soamiji Maharaj had not descended below the third Til, the succeeding Sant Sat Gurus did and shall do so while in the Gurumukh-stage and before attaining the status of Sant Sat Guru. They behave like ordinary human beings, and they also beget progeny. It is not necessary that their consort should have as high a spiritual status as that of Radhaji.

107. **Question.** Radhaji Maharaj and Buaji Maharaj were two among the five Nij Anshas. Before His departure Soamiji

Maharaj observed, "Respect Radhaji Maharaj as you have respected me." Huzur Maharaj used to perform Radhaji Maharaj's Arti and take the morsel of Prashad, but still Buaji Saheba is regarded as Sant Sat Guru, but not Radhaji Maharaj. Why so ?

**Answer.** Soamiji Maharaj was the 'Adi Shabd' and Radhaji Maharaj the 'Adi Surat' ; or one can say that Radhaji Maharaj and Soamiji Maharaj were the embodiments of 'Adi Surat and 'Adi Shabd'. Adi Surat and Adi Shabd are one and the same, that is, They are merged in each other, or They are united, and are inseparable. In other words, Radhaji Maharaj and Soamiji Maharaj were one and the same. Therefore the question of regarding Radhaji Maharaj as the Sant Sat Guru after Soamiji Maharaj's departure does not arise at all. If Radhaji Maharaj were to be acknowledged as Sant Sat Guru, then it would mean that She was Soamiji Maharaj's Gurumukh, which She was not. Huzur Maharaj was the

Gurumukh. That is why Huzur Maharaj succeeded Soamiji Maharaj as Sant Sat Guru. Huzur Maharaj used to write and address Soamiji Maharaj as Supreme Father and Radhaji Maharaj as Supreme Mother.

108. Radhaji Maharaj had not any function assigned to Her as in the case of the Gurumukh. Her mere presence was enough to ensure the fulfilment of the mission for which She had come with Soamiji Maharaj. Being the embodiment of Adi Surat (the prime Spirit-Current), She had a special love for and affinity with the spirit entities in these regions and exercised a peculiar attractive influence on them. This expedited their emergence from the stress of mind and matter.

109. **Question.** In Soamiji Maharaj's time, when one Ansh was already present, there was also a Gurumukh. That is to say, three currents existed simultaneously. How can that be ?

**Answer.** What is there in it ? Why only two ? There can be as many as fifty ; there is nothing unusual about it. Cannot a father have five or six sons ?

Here 'one Ansh' refers to Radhaji Maharaj and Gurumukh refers to Huzur Maharaj. Of course, in Soamiji Maharaj's time Huzur Maharaj, Maharaj Saheb, Buaji Maharaj and Babuji Maharaj were all Gurumukh Surats, but it was Huzur Maharaj only who was Soamiji Maharaj's Gurumukh.

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## **Chapter 9**

# **The Meaning and Significance of Rádhá**

110. In the following Shabd Huzur Maharaj, while giving a description of the religion of Sants, has explained that the entire creation has been evolved by 'RADHA' current, which is also known as the primal current and which has emanated from the holy feet of 'SOAMI'. The 'RADHA' current is the creator of the entire creation, and true redemption is effected by withdrawing and merging in this very current.

I give a brief description of the religion of Sants, which is the only true religion in the world.



A current issued forth from the feet of SOAMĪ. It is the Prime Current and the Creator of the entire creation.

The Name of that ADI DHĀRĀ. (Prime Current) is RADHA. That alone is the doer and dispenser of every activity.

The Source or Origin or Fountain-head from whom the Prime Current emanated, is ADI SOAMĪ (Absolute Lord) of all.

111. The Supreme Being, Anami Purush, is an Absolute Samooh or Focus (Reservoir) of spirituality. The spirituality which lay near Him was being drawn inward, towards Him, and, in the process, was getting merged in Him. Between the Samooh (Focus) and the neighbouring spirituality, which can be called its Bhás or diffused portion, there was only a very slight difference. The latter was encased in a bubble-like cover. This cover, too, consisted of spirituality. The only difference was that, in the interior of the Bhás, spirituality was highly concentrated, while in the cover, it was somewhat depleted.

Spirituality from the interior of the Bhás was attracted more and to a greater extent in comparison with the cover which, being deficient in spirituality, was drawn to a lesser extent. .... The force of attraction remained the same, but the object attracted could be drawn less. It had a lesser capacity to respond to, or be influenced by the attractive force. Due to this, it could not be drawn farther, but was left behind. This condition is expressed by रा 'Rá'. In the process of attraction, a sort of an ever-flowing current came into being which finds expression in धा Dhá. Thus राधा RÁDHÁ signifies the Dhun or sound which is replete with the overflow of attraction.

112. Before creation, there was none to see Him or hear Him. Only He Himself was there, no one else. 'Soami' is the expression signifying the state of 'Only He Himself '. 'Radha' is the current which issued from 'Soami, forming Samooh or focus after focus and announcing the state of 'Only He Himself '.

113. RADHASOAMI is the name of the Supreme Being. The power and efficacy of this Name are indescribable. It is the True and Real Name of the Supreme Being, which He Himself has graciously revealed in these times. It is explained below.

114. "स्वामी SOAMI is the आदि शब्द Ādi Shabd (Prime Sound) and राधा RADHA the आदि सुरत Adi Surat (Prime Spirit). When the Supreme Being manifested Himself, He produced the शब्द Shabd (Word) स्वामी SOAMI. Thus SOAMI is the Supreme Being. The sound or current which emanated from that Shabd is the Ādi Surat. These two are the Lord or Master of the entire Creation. Upto Sat Lok, at every stage where the Current halted and brought forth creation, there was Shabd. Its current descended and brought forth another creation in like manner. That शब्द Shabd and धार Dhār (Current) are called राधास्वामी RADHASOAMI. But the real region of this Nām (Name) is the highest region, which is infinite,

indescribable, unfathomable and without beginning and end. Radhasoami is alone called अनामी पुरुष Anámí Purush.

RADHA is the name of the lover and SOÁMÍ is the name of the beloved.

SOÁMÍ is like the water of the Ocean and RÁDHÁ a wave of that ocean. Just as there is no difference between the water of the ocean and its wave, similarly there is no difference between Rádhá and Soámí. Thus Surat and Shabd and Radhasoami Nám are same. Surat is धुन Dhun (resonance, or sub-tone of Shabd) or धार Dhár (current) which issued from Shabd and Soami is the Shabd.

115. 'Rádhá' is the Adi Surat and 'Soámí' the Adi Shabd. The Prime current which emanated from the Ádi Shabd (original reservoir) is 'Radha'. He alone who holds fast to this current, would reach Ádi Shabd. It is, therefore, proper for all pilgrims to catch hold and perform Sumiran (repetition) of this Current from the very

beginning. Without having love for this Current, progress cannot be made. **No one can engender love for Adi Shabd without first having love for this Current.** This Current is another form of Shabd. There is no difference between the two. They appear to be two, because of the issuing forth of the Current, like water and its waves. Hence in reality these two names, RADHA and SOAMI are one. However, when there was manifestation of two forms, there came to be two words also. Therefore, it is proper and necessary to perform Sumiran of the two names and engender love for the two forms. **No progress will be made without Sumiran of both the names. Those, who perform the Sumiran of 'Soami' only, will remain where they are. They would not traverse the Path. While those who proceed towards 'Soami' repeating and adhering to this Current, will reach the goal.** One will have to take the help of this Current in the first instance, and of 'Soami' afterwards. **Therefore Sumiran should be performed by prefixing the Name of**

**this Current to 'Scami'.** This Current is called 'Adi Surat' (Prime Spirit). But this does not mean that it is that Surat or spirit which has descended into the region of Kál and located in the body. This is the original Current of Spirit which emanated in the beginning. In the same way there are currents which emanated from other centres. This Prime or Original Current, viz., 'Rádhá', stopped at Agam Lok. In like manner, another Current issued from Agam Lok ; so also from Sat Lok. The Current of Spirit has thus emanated from each region. One should catch hold of it and revert along with it, from one stage to another. On the other hand, the Surat or spirit which inhabits this region and belongs predominantly to the world, is now somewhat separated from the Original Current, whereas the Current which manifested itself in the beginning, is connected with the Source and is one with the Supreme Being. Hence, this Current cannot be called a servant. The other spirit entities which came down and stayed here, are of course servants. **The Prime Current**

**has the same form as 'Soami', and always remains with Soami. It was never separated. The spirit entity which catching hold of the Original Current (Rádhá) merges in the Holy Feet or Soami, will become one with the Prime Spirit (Rádhá).** In other words, that Surat and Adi Surat (Rádhá) will become one. Then the servant and the Master will unite. There would be no objection if the Surat or spirit of such a servant is then called 'Rádhá'. That Surat, which has united with Soami, is worthy of being worshipped and praised. By generating love for and following that Surat, other Surats can also reach the Holy Feet of Soami. (Prem Updesh)

116. राधा "Radha" is the name of the Prime Spirit (Surat), i.e., the Prime Current which emanated from the Prime Shabd (Sound). स्वामी "Soami" is the name of the Supreme Being, i.e., the Prime Shabd (Sound).

117. Shabd, i.e., Sound is the first manifestation of the Supreme Being and is the origin of the entire creation.

118. In other words, राधा "Radha" or धुन "Dhun" (Resonance) is the name of that current of spirituality which emanated, in the beginning, from the अनामी पुरुष Anami Purush (Impersonal Supreme Being) and this is the Prime "Surat". स्वामी "Soami" is the name of the Supreme Creator who is अकह Akah (indescribable), अपार Apár (boundless), अनंत Anant (infinite), अगाध Agádh (unfathomable) and अनाम Anám (nameless) and from whose Holy Feet the current or धुन "Dhun" emanated in the beginning.

119. The prime Current, i.e., Dhun or the Prime Surat is the creator of the whole creation and is therefore the mother of the whole creation, and 'Soami' i.e., the Prime Sound is the father of the whole creation.

120. When this Dhum or current reverts and turns towards "Soami" or Shabd, then the name of this current is "Radha", the lover, i.e., loving spirit and



devotee. Shabd, *i.e.*, "Soami" is प्रीतम "Prítam" or Beloved.

121. So long as this current or Dhun continues to flow, the current and the Shabd are considered to be two; and when the current turns back and merges in the Shabd *i.e.*, "Soami", then the two become one and duality ceases.

122. Creation commenced from Bhandár (Reservoir), by the issue of a current from that Reservoir. That Reservoir is called "SOÁMÍ", and the current which issued from SOÁMÍ is called "RÁDHÁ". Rádhá and Soámí are really one and the same. Rádhá is merely an overflow of the Love of Soámí.

123. Dhwanyatmak Name of the first class is RADHASOAMI Name, the name of the true Supreme Being, which became manifest with the original Spirit current emanating from the Anámí Purush. It is resounding of itself in the highest sphere which is called Rádhásoámí Dhám. This

Name means that RÁDHÁ is the original Surat or the original sound or original current ; and SOÁMÍ is the Supreme Being, from whom the sound or the current emanated.

124. Radhasoami Nam explains in one word how the Supreme Being acts by means of focus and current.

125. The name of the Supreme Being is RADHASOAMI. SOAMI is the reservoir, and RADHA is the current, which is directed towards the reservoir. In this creation it is observed that there is no functioning if there are no reservoir and current. For example, the flame of a lamp is the reservoir of light, and the rays emitted by it are the currents. If these two things are not there, there can be no light. This is how the pleasure and ordainment of the Lord is at work in this creation.

126. The imitation in articulate sound of the first spiritual current, which is the beginning and the cause of all creation. is

'Radha', and the imitation of the wave or commotion that gave rise to this prime current is 'Soami'. The true holy name or the supreme Mantra of the origin and source of all spirituality in creation is 'Radhasoami'.

127. The sound of 'R' is one which is produced by a most pronounced vibration of the tongue, and this letter-sound must, therefore, be used in the first place for the purposes of imitation in articulate speech of the sound accompanying the action of a spirit-current at any point, which is one of tremor. The attractive flow towards the centre has next to be imitated, which is accomplished by the use of a dental aspirant letter-sound necessitating the initial withdrawal of breath inwards. The letter-sound 'Radha' is accordingly the nearest approach in articulate speech of the subtle sound accompanying the action of a spiritual current.

128. "RADHA" represents two stages : "RÁ" the process of separation of one object

(if this word may be used) from another, and "DHÁ" the upward or inward attraction, when the former is drawn or attracted inwards or upwards.

129. The outward flowing spiritual current also gave rise to a dominant spiritual sound. By its vibration was given forth a vibrant sound, which is best expressed vocally by the syllable Rá. The subsequent motions of the spirit entities and covers inward and upward gave rise to a sound which may be vocally symbolised by the syllable Dhá. The sound, therefore, indicates the inclusion of the awakened spirits. It is not so broad as the sound 'Mi' of 'Soami', which indicates the inclusion of all. The sound of the current was, therefore, 'Radha'. This united to the sound of the ovoid (Soami), represented the full initial creative act and, therefore, became the appropriate name of the Creator.

130. RADHA represents the process by which a spirit is relieved of its coarser or

comatose covers, and is thereby attracted towards SOAMI; while SOAMI represents the condition of the spirit's attraction towards the centre or the Purush (Being). Thus RADHASOAMI includes all that exists and can exist and also the process which brought about the entire Creation. This form (Radhasoami), which the formless Anámí assumed, is as limitless as the Anámí.

131. The current of spirituality was of a dual character. There were in reality two currents, intimately associated with each other — the current of Surat (spirit), and the current of Shabd (sound). These two currents operated in perfect union and great bliss resulted from their being thus united. The former had the centre forming capacity. The power of attraction was the special capacity of the latter (current of Shabd). In the current Radha the phase of Surat predominated.

132. The spirituality, which was being attracted inward, continued to be so drawn in the form of an ever flowing current. There is no resistance whatsoever to the flow of that current. ...This condition is conveyed by the expression ध Dha. Inasmuch as the flow of the current is inward and in the direction of the Samooh, the expression becomes धा 'Dhá'. The word that conveys both the conditions is, thus, राधा Rádhá. It is this RÁDHÁ which will show the राह Ráh or path. Only he, who merges in the RÁDHÁ current, will reach there. He alone will meet the Purush who is there all by Himself, that is, the Supreme Being.

133. If spelt in Urdu, Radha will be read as Ráh déha which means one who shows the path.

134. SOAMI is the Original Reservoir or Shabd, and RADHA, the Original Current or Surat, which issued forth from the holy feet of SOAMI, and has descended all the

way, evolving the various spheres of the creation. Where that Current takes halt, there it is Shabd, and when it again issues forth as a current, it is Surat. In this manner, the pattern—from Surat to Shabd, and from Shabd to Surat—has come down all the way.

135. SOAMI is the Beloved and RADHA, the Lover. Where the Lover and the Beloved are one and the same, there is RADHASOAMI. Except 'RADHA', none else can see 'SOAMI'. If one merges in 'RADHA', then only can one reach the holy feet of 'SOAMI' and have His Darshan.

Wondrous is SOAMI's grandeur;  
except RADHA, the Spirit Prime,  
no one can see the splendour,  
Supreme, spiritual and sublime.

(S. B. Poetry I, Mangla Charan, Couplet-4)

136. देखत देखत ऐसा देख, भिट जाय दुविधा रह जाय एक  
Gaze and continue to gaze at the Beloved

in such a way, that you become one with Him and forget your 'self'.

137. Indeed the word 'RADHA' has a special significance in Radhasoami Sant Mat. Radhā of Brahmand and Radha of Dayal Desh are not one and the same. In this regard Babuji Maharaj has observed, as under—

“In Pind, there are six Chakras (centres), in Brahmand, six Kanwals, and in the purely spiritual region, six Padams. Highest of these all and within the innermost recesses of all abides the indescribable, the infinite, the unfathomable and the Nameless (Anami) RADHASOAMI. Highest and innermost denote the same thing and, similarly, outward and downward, are one and the same. 'Ram' and 'Krishna' are Names pertaining to Brahmand. The currents which issued forth from them are, respectively 'Sita' and 'Radha'. The current 'Sita' of 'Sita Rám' and the current 'Rádha' of 'Radhakrishna'



are different currents. RADHA of RADHASOAMI, is the Prime Current and the Prime Surat, and, similarly, SOAMI is the Prime Shabd. By merging in the Sita-current of Sitaram and in the Radha-current of Radhakrishna, one can reach the feet of Ram and Krishna, respectively, that is, one can reach Brahmand; but one cannot repair to the purely spiritual region beyond Brahmand. Without the proper worship of RADHASOAMI, one cannot reach the purely spiritual region, and unless one reaches there, complete redemption cannot be effected."

138. Soamiji Maharaj has said about 'Radha' of 'Radhasoami' as under—

राधा आदि सुरत का नाम

Radha is the name of Adi Surat (Prime Surat).

139. About 'Radha' occurring in 'Radhakrishna', Soamiji Maharaj has said—

राधा सुरत मिली जिस मन को।

वही कृष्ण पहुँचा दस द्वार॥

The mind, which comes in contact with the Radha-Surat, reaches the tenth orifice, the abode of Krishna.

‘RADHA’ of ‘RADHASOAMI’ takes one to ‘SOAMI’, that is, RADHASOAMI.

140. Radhasoami Nam has no connection with Radhakrishna or Radheyshyam. Radhasoami Nam is the articulate form of that spiritual reservoir and the Shabd accompanying the spiritual current by means of which the Supreme Being has evolved the entire creation.

141. कबीर धारा अगम की सतगुरु दर्ई लखाय।  
उलट ताहि सुमिरन करो स्वामी संग मिलाय॥

Kabir sayeth, “The true spiritual guide has shown the current of the inaccessible; transpose it, affix it to Soami, and then perform the repetition.”

The term 'transpose' means that the two letters 'dha' and 'ra' which constitute the word 'dhárá' (current) should be transposed, that is to say, the expression 'dhara' should be converted into 'Radha', and then affixed to the expression 'Soami', and the two expressions so combined, viz., 'Radhasoami' should be repeated. ("Discourses on Radhasoami Faith" by Maharaj Saheb)

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## **Chapter 10**

### **Anecdotes of Grace and Mercy**

142. 'Jiwan Charitra Soamiji Maharaj' (Biography of Soamiji Maharaj) was written in Hindi by His younger brother, Chachaji Saheb in 1907. Its English translation was made and brought out by S. D. Maheshwari, Personal Assistant to Babuji Maharaj in 1968. Since it is a translation of the original, nothing could be added to it. Hence, the new facts, incidents and anecdotes of grace and mercy which came to light later and which have been given by Sant Das Ji in His subsequent books, are being reproduced here.

143. Once Soamiji Maharaj had ordered Huzur Maharaj to scatter bananas at the

doors and in the courtyards of houses in the neighbouring lanes at night. During that period, Soamiji Maharaj, while in the posture of Bhajan (i.e., while performing Bhajan) was heard uttering : "The Jivas do not come. They do not come. O, they do not come."

144. Most <sup>h</sup>u<sup>i</sup>l<sup>i</sup>ficent Soamiji Maharaj, in His unbounded grace showered immense spiritual benefit on the Fakir Saheb, the Muslim venerable old man whom Munshi Vishveshwar Dayal often used to visit and converse with. Soamiji Maharaj had given an assurance to the Fakir Saheb that he shall surely be redeemed. He will again get human form in the next birth and then he will be able to perform the practices of Sant Mat. The earnings he has made through the practices of the Kal Mat in the guise of Maya will be exhausted, the reason being that there is no scope for salvation in that.

145. Once Munshi Vishveshwar Dayal was invited to a religious function by his

relatives. There he saw that some birds had been trapped in a large earthen pot with holes for air in it. These birds were to be sacrificed at the sacred fire. Munshi Vishveshwar Dayal, unable to tolerate the impending killing of the birds, got up and hit the earthen pot with a stick just before the sacrifice was to be made. All the birds flew away singing joyously. The priest who was conducting the ritual got very much annoyed at Munshi Vishveshwar Dayal and cursed him that he would not survive due to the wrath of the goddess, with the result that as soon as he reached home he was seized with high fever which turned into a severe type of typhoid. His legs lost all strength and he was totally confined to bed. Soamiji Maharaj asked his relatives to bring him in a palanquin to Him. Soamiji Maharaj, in His unbounded mercy, placed His hand over his head and gave him Prashad, observing that he was possessed by goddess Bhawani who was sucking his blood and taking revenge. Now she has run away by the grace of Radhasoami

Dayal. Soamiji Maharaj further observed, "Gods and goddesses inhabit very low planes. They derive nourishment out of the nefarious activities associated with the planes they belong to. When somebody interferes with their nourishment they punish him severely, so much so, that if the protecting hand of the powerful Being is not over him this punishment may even prove fatal. This time you have been saved by the grace and mercy of Radhasoami Dayal."

146. One Dwarka Prasad was a petition writer, but he used to get very little work with the result that he lived hand to mouth. Soamiji Maharaj said to him, "I shall pray to the Supreme Father for you." By grace, the events took such a turn that Dwarka Prasad started receiving a lot of work and his monetary condition improved.

147. Panna Lal was a Court-clerk. He never took bribe. He had a young unmarried daughter. On the recommendations from

some relatives for a suitable match, he approached a party with his daughter's proposal, but the exorbitant demands for dowry by the party was beyond his capacity to fulfil and he was crestfallen. Totally dejected and with a heavy heart Panna Lal came to Satsang. He was so upset that when Soamiji Maharaj gave him Prashad, it fell from his hands. Soamiji Maharaj graciously gave him Prashad again and asked him to wait. After He had distributed Prashad, He enquired of Panna Lal, "What is your problem ?" Panna Lal narrated everything. Soamiji Maharaj then graciously observed, "Settle the marriage. I shall meet the expenses." Panna Lal submitted, "The Lord alone can find a way out so that this difficult situation is solved through my own honest earnings." Soamiji Maharaj observed, "I shall intercede on your behalf to the Supreme Father." The result was that Panna Lal's work began to be recognized and appreciated. He was the recipient of a cash reward of Rs. 1500/-



and was elevated to the higher rank of a Peshkar (Court-clerk). Panna Lal offered a Bhent of Rs. 51/- which Soamiji Maharaj graciously accepted.

148. Once Soamiji Maharaj slapped a Satsangi in Bhajanghar saying, "Have you come here for Satsang or to dose?" Blessed is the Satsangi who was the recipient of a slapping by Soamiji Maharaj Himself. It is mentioned in paragraph 266 of *Prateet ki Smritiyan, Part 6* that even if one gets beating in Guru Darbar (Satsang), it is still better and not devoid of good. Heaps of Karams are eradicated by way of slight suffering or hardship. The Mauj and object behind this anecdote is to let Satsangis know that sleeping or dosing off in Satsang is a bad thing. Satsang should be attended fully awake and with alertness otherwise the desired benefit of Satsang will not accrue.

149. Soamiji Maharaj used to walk very fast. When he spoke, it appeared as if a lion

was roaring. He never granted private interview to anybody. If anybody requested for it, He would say, "A lion's cub roars in the open."

150. On hearing of the glory and eminence of Soamiji Maharaj, one Sikh from Punjab came to Agra for His Darshan. It was evening. A marriage procession was passing by in the street headed by a dancing girl. As soon as his eyes fell on her, he grew desperately mad. He followed the procession keeping his eyes fixed on the girl. After the procession had reached the destination, he kept on following the dancing girl upto her house and made up his mind to meet her at night. No sooner had he stepped up in the stairs, he saw on the top of the flight of the stairs a stout figure, of huge dimensions, with an axe in his hands, staring sternly. Being frightened at this, he drew back. He made several attempts to go up, but every time he found the same sturdy person there. Next morning he appeared in the Durbar of Soamiji

Maharaj. Some Sadhus and Satsangis present there submitted to Soamiji Maharaj that after undergoing great hardships this Sikh had come from Punjab for Darshan. Soamiji Maharaj observed, "Yes. That is why I had to keep watch the whole night, with an axe in my hand." The Sikh felt very much ashamed and fell at the Holy Feet. He took initiation and stayed in Satsang for a few days.

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## Chapter 11

### A Litany of Love

151. Being an English translation of an Urdu poem composed some six-seven decades ago by a Mohammedan Satsangi under the pseudonym of रुसवा Rúswa<sup>1</sup>, when overwhelmed with ardent love and zeal for Radhasoami Dayal and Radhasoami Nam.

Show me Thy refulgence,  
O Radhasoami. I am dedicated to  
Thee heart and soul, O Radhasoami. (1)

I subsist on Thy love. Make me Thy  
own, O Radhasoami. (2)

Should there be a postmortem of Thy  
devotees, on their hearts will be found  
written RADHASOAMI. (3)

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1 dishonoured, disgraced, opprobrious, infamous, ignominious.

Should any one ask me, 'whose slave are you ?', my reply instantly will be, 'of Radhasoami'. (4)

When my Surat reaches the immortal region, on its portal will be found written RADHASOAMI. (5)

I shall enshrine the form of Sat Guru. Cleanse the chamber of my heart, O Radhasoami. (6)

Where shall I go and to whom shall I belong, shouldst Thou be displeased, O Radhasoami ? (7)

Defaced and effaced have become all coins (religions). The new coin now introduced is of RADHASOAMI. (8)

How can I call Thee (mere) Lord, O Radhasoami ? Thou art the Lord of Lords, O Radhasoami. (9)

There is no difficulty which Thou canst not solve. Thou art the remover of troubles of Thy devotees, O Radhasoami. (10)

It will be below Thy dignity if I call Thee God, O Radhasoami. (11)

My Sat Guru has given out that panacea  
for all ills is Radhasoami. (12)

I need no (professional) healer. My cure  
is Radhasoami. I need blessings of  
Radhasoami. (13)

Show me Thy captivating countenance  
or else I am dying out, O Radhasoami. (14)

No worldly worries or anxieties can  
disturb him who sings the praises of  
Radhasoami. (15)

There is none else except Thee,  
O Radhasoami. Thou alone art my aim  
and object. (16)

Every devotee is under the protecting  
shade cast by the dense clouds of Thy  
mercy. (17)

Preserve the mirror of my heart with  
care, as on it lie recorded all my pangs,  
O Radhasoami. (18)

May I breathe my last under Thy Holy  
Feet. That is my Supreme goal,  
O Radhasoami. (19)

End me or mend me or even destroy me.  
I conform to Thy Will or pleasure,  
O Radhasoami. (20)

Thou art deeply seated in my every  
breath and every nerve. How can I afford  
to separate from Thee, O Radhasoami. (21)

The Supreme Mantra and the greatest  
Kalma<sup>1</sup> and greatest of all Names and  
most sublime is Radhasoami. (22)

Grant me the gift of Thy Love. Standing  
at Thy door I remain, O Radhasoami. (23)

Tickets for journey to the immortal  
region are issued by this wonderful  
Faith promulgated by Radhasoami. (24)

Cleanse the shrine of my inner self  
and implant there love for Thee  
O Radhasoami (25)

The yearning for Thy Darshan is  
welling up. Call me unto Thee  
O Radhasoami. (26)

By making me drink the cup of the wine  
of Thy Love, make me pure, and free  
from all blemishes, O Radhasoami. (27)

I feel no fear or dread from the devil.  
Thou art my Leader (Guide/Master),  
O Radhasoami. (28)

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1 The Mohammedan confession of faith.

Howsoever hard one may try and  
may thus end one's life, never would  
one find another like Radhasoami. (29)

Thou art the only Lord of Lords. No  
doubt is there to it, O Radhasoami. (30)

When my Radhasoami gave a call to  
me, I heard the celestial sound  
Radhasoami. (31)

Don't remove the pangs of yearning  
from my heart, on account of which I  
hear the Shabd 'Radhasoami'. (32)

For every suffering, the remedy is  
Radhasoami. For every illness (ailment)  
the cure is Radhasoami. (33)

I am confident of Thy grace and mercy,  
though deserving of punishment I am,  
O Radhasoami. (34)

Do a favour to this Ruswá (un-  
worthy, disgraced child) of  
Thine, that his Surat merges in  
Shabd, O Radhasoami. (35)

